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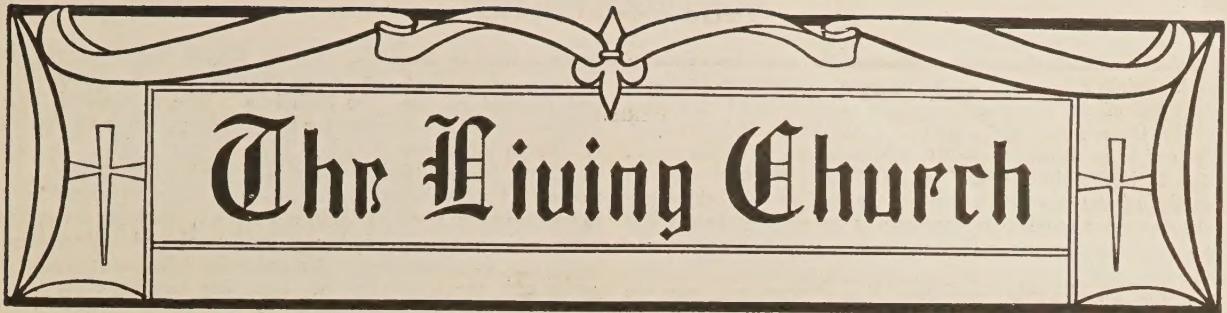
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WOULDST thou bring the world unto God? Then live near to Him thyself. If divine energy pervades thine own soul, everything that touches thee will receive the electric spark, though thou mayest be unconscious of being charged therewith.—L. M. Child.



VOL. L

MILWAUKEE, NEW YORK, AND CHICAGO.—NOVEMBER 15, 1913

NO. 3

EDITORIALS AND COMMENTS

The Enrichment of the Kalendar

ONE of the subjects introduced into General Convention and sympathetically received was that of the enrichment of the Prayer Book Kalendar. Like other proposals relating to changes in the Book of Common Prayer, it was referred to the newly appointed Joint Commission on the Revision of the Prayer Book. We cannot say that we are over-enthusiastic at the prospect of a general re-opening of the work of Prayer Book revision. We doubt whether the temper of the Church at the present time is such as to give promise of very material improvement in the way of enrichment, and we shall hope therefore that the Joint Commission will attempt nothing beyond the most modest number of suggestions. The glaring need within the Church is to promote the spirit of a Larger Churchmanship, which alone can give the perspective that is needed for the material enrichment of the Liturgy. The mere fact that was commonly accepted at the New York Convention, that the time was inopportune for the pressing of matters that would require real statesmanship and a large vision, makes one regret that the important matter of further revision of the Prayer Book might not have been postponed, as were most large ideas, until the advent of a more propitious era for developing such ideas. The Church seems to be on the eve of a splendid advance movement all along the line. It would be deplorable if the issue of general Prayer Book revision should come to a head at the eve, rather than at the noon of such a movement.

But the subject on which we are now writing—The Enrichment of the Kalendar—is easily separable from the larger subject of Prayer Book Revision. It would probably have been dealt with in connection with the revision of the Tables of Lessons, to which it is germane, if the Commission on Revision had not already been appointed when the matter came up in the House of Deputies, where it was felt, rightly enough, that the one commission should have jurisdiction over whatever Prayer Book changes should be submitted from any source.

OUR OWN Prayer Book Kalendar is the most meager in Catholic Christendom. The English kalendar of 1549 was as bad, but the work of restoration was begun with the revision of 1552. The Latin Prayer Book of 1560 appeared with the name of a saint opposite nearly every day in the kalendar; and a year later the whole matter of "black letter" days was referred to a commission, which revised the list entirely and brought it into substantially the form in which it is now printed officially in the English Prayer Book and unofficially in our American Church almanacs. The three names of St. Alban, the Venerable Bede, and St. Enurchus (now more accurately spelled Evurtius) were added in 1661; and in quasi-official almanacs issued under the authority of the Archbishops of Canterbury until 1832, there were also added the names of St. Patrick, St. Thomas of Canterbury, and All Souls' Day. Still later the name of King Charles Martyr, with a special form of prayer to be used in his honor on January 30th, was added by rather questionable authority and was dropped in 1859. Such is the history of the black letter days that are

observed officially in the English and unofficially, to some extent, in the American Church.

Going still further back in history, in order to account for this rather curious fluctuation between many and few days of recognition in the English Church, it should be remembered that the multiplicity of holidays, observed by cessation of labor, was a mediaeval abuse that seriously needed correction. If our present holiday system in this country should sometime be so expanded that we had too many holidays, we should probably meet the issue precisely as did our fathers in England. We should repeal the observance of the superfluous days altogether. But we have now learned to discriminate between holy days and holidays. We do not find that the Church's observance of the days dedicated to SS. Philip and James or SS. Simon and Jude materially disrupts the organization of labor in our great industries. We need no longer construct our Church kalendars with the fear that the days of observance will become legal or actual labor holidays. Perhaps, as some maintain, we have too few of these also; but that question is wholly distinct from that of the days of commemoration that the Church may authorize.

The commemoration of saints dates back to the farthest Christian antiquity. The commemorations were at first local. Most of the earlier Churches had the blessed privilege of offering martyrdoms as the witness of their faith, and the memory of their own martyrs was locally kept sacred. The fame of the greater of these quickly spread and their names appeared on the kalendars of other Churches. There was no attempt at uniformity; each Bishop canonized those whose memory he desired to have preserved in his own diocese. So the list of saints grew very rapidly. Finally, with the rise of papal autocracy, canonization was held to be strictly a papal prerogative, although local additions to official kalendars continued long after that to be made and probably persist in the Roman communion to-day. The history of the kalendars in England after the rendering of the Prayer Book into English we have already outlined.

BUT THE ENGLISH black letter days have, as a whole, little to recommend them for adoption *en bloc* by the American Church. The process of selection when the list was chiefly made up seems to have been one rather of what days had crept into public observance than what saints had best claims upon the memory of English Churchmen. St. Evurtius seems to have been added later because his day chanced to fall on Queen Elizabeth's birthday, and it was felt that she was honored thereby. At no time was there a careful revision of the list of saints on its merits. In addition to the names on the American kalendar, the English list contains two more Bible saints, twenty dating from the early persecutions, twenty-one from English history, and eleven miscellaneous. Comparing these with the names on earlier English kalendars, dropped and never restored, no one has ever been able to discover a satisfactory system of selection.

The absence of any names from later than apostolic days on

our American kalendar tends to obscure the true idea of sainthood. Saints are not extraordinary people; quantities of them, the equal of the canonized saints in character and in service to the Church and the world, are, no doubt, living to-day. The call to be saints is a call to a normal, not to an abnormal, life. It is the sinners who are abnormal. Saints necessarily partake of the characteristics and limitations of their age—just like other people. It would be of the greatest help to all of us if we had on the roll of our saints, men and women who had done their duty *in spite of obvious mistakes*. We have, generally, an altogether erroneous idea of what and who are saints.

Writing of this warped and mistaken idea of sainthood, Bishop Westcott well states the difficulty when, in his *Historic Faith*, he says:

"The social life is the true starting point of the personal life. We turn then, first to public commemoration as furnishing the occasion through which the individual fellowship with the spiritual world is quickened and guided. And in this respect no one can fail to have felt how imperfectly our Kalendar reflects the divine history of the Church. We must ask, when we look upon it, whether we do indeed believe in the continuous manifestation of the Spirit, and claim descent from an ancestry of saints. The Apostolic age stands there without preparation and without sequel. The old dispensation finds no representative from among the heroes of faith, law-giver, or prince, or prophet, Enoch or Elijah, Moses or David, Samuel or Isaiah. The new dispensation finds no representative from among those who in Christ's name and by Christ's power brought modern life and thought into His service. A few names, a few events, indeed, which witness to an effort after a larger sympathy, still keep a place in it; but even these cease with Hugh of Lincoln and Richard of Chichester, before our own [English] Church entered on its characteristic work in the old world or in the new."

"As a necessary consequence of this narrow range of the commemoration of saints among us, our type of saintship has been dwarfed and impoverished; it has been removed far from the stir and conflicts of ordinary action. The kingly type and the prophetic type, the type of the artist and of the poet and of the scholar, have been put aside. . . . We daily lose much by not placing these in their right position in the open teaching of the Church" (*Historic Faith*, pp. 250, 251).

In our judgment the process of selection for an enriched American kalendar should be one that recognizes the cosmopolitan sources of the American people, and that, to some extent, recognizes those social types which, as Bishop Westcott shows, are wanting in our present kalendars. We should be glad to have St. Joseph and St. Anne, of Bible saints; only the latter is included in the English list. The age of persecutions should be recognized by such names as St. Clement, St. Perpetua, St. Cecilia, St. Cyprian, St. Margaret, and St. Agnes; but perhaps not by twenty of them, as in the English list. We should certainly wish to draw from early English and connected history such names as those of St. Alban, St. Nicolas, St. David, St. Gregory, and St. Augustine, to which might well be added St. Columba, St. Aidan, and St. Cuthbert, and perhaps Alfred the Great, rather than either of the three Saxon kings that are commemorated on the English list. We should by all means wish for St. Patrick, apostle of Ireland; St. Boniface, who connects English and German history; and St. Willibrord, the English missionary who carried Christianity into Holland and who is the patron saint of the Old Catholics. We should be ready to commemorate St. Ambrose and St. Jerome, of the post-Nicene Church in Europe. We should be willing to join with Rome in making amends to St. Jeanne d' Arc. We should by all means add All Souls' Day.

But we should be very sorry to stop there, with saints whose names have to do with a social order of life that is past. The essential reason for enrichment of the kalendar would be that sainthood might be traced through all the ages to our own day, and that it might be shown that the Anglican Churches have, in these latter days, produced saints quite as truly as did the Church of any earlier age. Will any Churchman wish to hold that sainthood stopped at the Reformation? It is, indeed, a delicate task to select saints for commemoration out of the thickest of the sixteenth century fight, and it must be remembered that though saints may be partisans, partisanship is not sainthood. We should be glad if all the religious martyrs under the Tudor kings and queens, of whatever extreme of Churchmanship, might be commemorated alike under some appropriate title. Of individuals we must recognize that saints make mistakes, and do not thereby cease to be saints. For the sixteenth century era we would suggest Sir Thomas More, whose beatification was pronounced by Leo XIII., but who be-

longs rather to Anglican than to Roman sainthood; Hugh Latimer, of another theological extreme but of saintly life; and Richard Hooker, "the Judicious." The seventeenth century was prolific in material for the purpose; perhaps the names of Bishop Andrewes, Bishop Cosin, Jeremy Taylor, Thomas Ken, and George Herbert stand out most conspicuously. In that recent and valuable English study in Liturgical enrichment to which Bishop Gore contributes a preface, *A Prayer Book Revised*, a considerable number of mediaeval and Reformation saints are commemorated in the suggested kalendar, not necessarily with the appellation St., including Herbert, Ken, Law, Andrewes, and Nicholas Ferrar, as well as St. Catherine of Siena, St. Teresa, St. Thomas Aquinas, Notker the Musician, and others of the middle ages.

And modern history must also be permitted to supply saints to our enriched kalendar. To commemorate John Wesley may well be the desire of Churchmen; not because he violated the principle of order by declaring "The world is my parish," as he did, nor because he was sometimes weak, but because his preaching was the means of stirring up a new evangelical piety in the Church. True, much of that piety was afterward lost to the Church in the unhappy Methodist schism, but John Wesley's stern admonition to his followers, "Be Church of England men still; do not cast away the peculiar glory which God hath put upon you," sufficiently defends himself from intentional complicity. Yes, he made mistakes; but so do the rest of us; and the Church may well forget his mistakes and admit him to her enriched kalendar of saints. And the American Church may well desire that her own Samuel Seabury be added to the list.

A CURIOUS THING happened in connection with the presentation of this subject in the House of Deputies. That the American Church should incorporate certain of our national days in her kalendar was assumed by the speaker who presented the subject. The Fourth of July was declared "forever" a day to be kept by the American Church, by the earliest of our General Conventions. The suggestion was now made that George Washington be "commemorated" by the recognition of his birthday in our enriched kalendar. That he should be given the title of "saint" was never suggested; but the papers, far and wide, forgetting all else that had been suggested for the enrichment of the kalendar, assumed that George Washington was about to be canonized; and probably nothing in the whole proceedings of the Convention has been so widely heralded and discussed in the daily papers as this.

No doubt there is in the incident the lesson to speakers to make sure that they fully explain their meaning, particularly when reporters are present; but we have rather good authority for saying that the speaker on the subject had no dream that he would be understood as asking for the canonization of the "Father of his Country," though perhaps the suggestion would be rather less preposterous than at first sight it would seem. As a very minor part of the enrichment, the suggestion was made that Washington's Birthday be commemorated in the kalendar. It may or it may not be wise to do it; but in this age in which we are learning anew that patriotism and good citizenship are integral parts of good Churchmanship, it would seem fitting for the stamp of the Church's approval to be given to the patriotic commemoration of George Washington. And even if the thought of personal character should be intruded into this totally different question, it is not certain that George Washington's claim to remembrance is not quite equal to that, for instance, of St. Alban. The commemoration of those Christians and Churchmen who have given the service of their lives to society is required by Bishop Westcott's thoughtful exposition of the subject. Our kalendar may well—even, if necessary, in an extreme manner—enforce the lesson that *sainthood is a normal and not an abnormal human life*. Good citizenship is a factor in it.

But be that as it may, the idea of a "St. George Washington" on the kalendar was not that of the speaker who presented the subject in General Convention, however lamely he may have succeeded in giving expression to his thought. The question need not, happily, play a part in the serious consideration of the enrichment of the Prayer Book kalendar.

There have been saints in the American Church, and there are many of them, mostly unknown except to God and the angels, to-day. It was suggested in the resolution introduced on the subject that no one deceased within one hundred years should be commemorated in the Prayer Book kalendar. This,

obviously, is in order that a true perspective may be obtained by distance before a name be even considered for commemoration. This has not always been the rule in the Church; St. Thomas of Canterbury was not only commemorated in England but throughout Europe within ten years of his death. Many of our American Bishops have been quite as truly entitled to commemoration for their character and their services as was he. We shall hope that some day such names as White and Hobart and Meade and Muhlenberg and Auer and de Koven and George Thomas and Patteson and Hannington and the Martyrs of Uganda, will adorn the hagiology of the American Church. The very fact that the idea strikes us strangely shows the importance of doing it; for sainthood is an everyday characteristic, and we have missed the idea entirely when we assume that it has to do only with centuries of the past and with different sorts of people than ourselves.

Who knows but that some of the saints whose names will adorn the kalendar of the twenty-first century will have the opportunity of voting on the subject of enrichment of the kalendar in the General Convention of 1916? Certainly sainthood is produced in the Church quite as truly in this twentieth century as in any earlier age, and we ought to recognize the fact.

HCURIOS instance of a misprint has occurred in connection with a recent issue of our Toronto contemporary, *Church Life*. An account printed in its columns of the opening service of General Convention was far from complimentary;

"Tenors" and "Tunes" some of its criticisms seeming to us well founded and others hardly so. But the most inexplicable of all was an attack upon the "tenors," in connection with the criticism of the music. These were declared to be "thin," and other striking limitations in their calibre were suggested. All of which struck us as curious, for we had not supposed the Cathedral choir men to be so underfed in the course of their training as to mark them seriously for their leanness; though perhaps the typical tenor of the concert hall is at least not too fat. But visions of a possibly needed Joint Commission of Bishops, presbyters, and laymen to investigate any charges of starving the New York choir men—we now produce Joint Commissions in this Church on much less provocation than that—did undoubtedly occur to us as among the possibilities of the future, and we even began to speculate as to whether the weight of the Dean himself—perhaps even of the Bishop—reached the normal figure. Were they all too thin for their respective jobs? Do we need more fat men in the metropolitan Cathedral? Evidently our Canadian brother had truly found something in the metropolis that was seriously wrong, and we proposed to run it down and get it corrected.

But now it is all explained. In a later issue of *Church Life* the criticism of the tenors is quite withdrawn. It appears that it was only the "tunes" that the critic intended to pronounce "thin," etc., and the compositor and the proof-reader had conspired to transfer the charge against those unhappy individuals, the Cathedral tenors. The diet of the tenors is now vindicated. The Joint Commission on Tenors may be withdrawn, for the older Joint Commission on the Hymnal can, no doubt, solve the question of how to fatten a lean tune, as well as any new body that could be created. To them we command the problem.

And we shall trust that the average avoirdupois of the Cathedral authorities may now be permitted to increase, if increase be needed, in a thoroughly normal way.

OUR composers last week also were so unfortunate as to confuse the descriptive labels of the Rev. Wm. Cabell Brown, D.D., and the Rev. J. Poyntz Tyler, Bishops-elect, respectively, of Cuba and North Dakota, so that each was described as the

A Composer's Mistake other. Well, neither need have been ashamed of the likeness that bore his name, and we recall at one time seeing the once familiar picture of Lydia E. Pinkham used for Mrs. Langtry.

But we shall hope that our composing room may hereafter be gifted with a greater degree of discernment.

HERE is a gem from the New York *Tribune*, descriptive of the spirit of the House of Deputies:

"The spirit of the gathering promised an ideal forum for the

discussion of social and moral principles, constituted as the House is of progressive Churchmen, whose religion fits Matthew Arnold's definition, 'morality tinged with emotion.'"

HEALING

FOR THE TWENTY-SIXTH SUNDAY AFTER TRINITY

ON this day, taking the Epistle, Gospel, and Collect for the third Sunday after the Epiphany for our teaching, we have our Lord revealed to us as the Great Physician, the Healer of sickness and sin; and the healing comes to us through prayer.

There has been a strong tendency towards "drugless healing," among both physicians and laity, growing up within the past decade or two. One sect became strong by this one tenet—psychology gave an adequate reason for many cures—medicine incorporated "psycho-therapeutics" into its text books—and the Emmanuel Movement caused more than a ripple on the surface of our stream of religious thought. There was nothing new in any of these movements but the explanation that was given for the results obtained. Long ages ago, the Church called men and women to lift their faces to the Cross and Him offered upon it, even as the Children of Israel were called to look upon the serpent of brass and be healed.

But, out of our modern cults has come this good thing, that we see and recognize something of the conditions that alone bring the Physician to our couch. First of all, we must earnestly desire and purpose to be well. This attitude is of first importance in whatever system of healing we employ. A doctor is powerless in the presence of lost hope and apathy. Then again, we must be willing to create a new atmosphere, to make over our mental lives and entertain a fresher viewpoint; and, finally, we must show a willingness to change the course of our morals; for every physician knows the deadly peril of sin.

Well, is not all this *prayer*? And if we add faith in God, is it not true prayer? The prodigal son became the reinstated son, potentially at least, when he "came to himself" and desired to return to his father. Returning to the Father must always be the first step towards becoming whole. And when the prodigal determined to return, he left the swine-trough and walked upon the roads that led home; and his heart and mind were filled with the thoughts of his father's house, his father's table, and his father's loving arms. So must our hearts and minds reject the ways of wandering for the paths that lead to sonship. And, lastly, the prodigal forgot his pride and was willing to become merely the servant of his father. He lost every ambition save that of pleasing him whom he had wronged. And can we hope for healing until we offer hand and heart and self to the service of our Father?

There is an eternal difference between belief and faith; between desire and purpose; between petition and prayer.

All things are possible with God to us—*when we have faith*. And is this true to-day? Ask any servant at the altar if God answers true prayer! Yes, it is as true to-day as ever it was. The Son of Righteousness still bears healing in His wings; and He is always saying, "I will, be thou clean."

The first consideration in our healing is the question of Jesus, "Wilt thou be made whole?" Do we really wish to be rid of sin or sickness sufficiently to deny ourselves the desires that lead us into both? How often we hear men say "I could give it up to-day, if I wanted to"; and every victim of bad habits seems to think that he can renounce his habit—if he wants to. But there lies the difficulty. Do we "want to" put aside our sin and be made whole?

If we do, then we must become other than we are; think other thoughts; desire other things; and seek other means of pleasure—find it our pleasure to do God's will. And out of that change of attitude will flow loving service towards God and man, naturally, sweetly, and accompanied by great joy. They give up nothing who renounce the world, the flesh, and the devil; but, rather, they gain. Healing is not losing, but being made *whole*, and growing unto a perfect man, unto the measure of the stature of the fullness of Christ; and finding the joy of Christ that no man can take away. R. DE O.

EVERY generous nature desires to make the earning of an honest living but a means to the higher end of adding to the sum total of human goodness and human happiness.—Frances E. Willard.

DUTY IS the sublimest word in the English language.—Gen. Robert E. Lee.

TRAVEL PICTURES

THIRD SERIES

By PRESBYTER IGNOTUS

IX.

MY friend's friends are my friends," declares the hospitable Scottish proverb; and many of you have shown that spirit by demanding news of various small people I have named and praised in these pages heretofore. It is a request I am delighted to grant; for (as some newspaper man, parodying Stephen Crane, once said) "I'd rather write about the things I'd rather write about than write about the things I'd rather not write about," and children stand at the top of the first list always. Let us begin with Enid and Ailison, of Hertfordshire.

There is a peculiar charm about that delightful "home county," so near to London and yet still so remote, so rural, with its winding lanes and hedge-rows, its weather-beaten red brick farm-houses sheltered in clusters of trees, its tiny, sleepy villages, each with its great house, the "Bury" (as local usage names it), its flint churches, and its serenity. Famous always for its good air, it has been mercifully protected from large



AILISON. AET. IX.



ENID. AET. XVII.

cities and sky-darkening factories, and it keeps a predominantly agricultural flavor, with golden wheat-fields and rich pastures everywhere. I have written already, in this series, of St. Albans, its ecclesiastical capital. Turn, therefore, to a little town of four thousand people, less than an hour out from King's Cross, not far from Knebworth, seat of the Lyttons, and Hatfield, where the Cecils have been long empalaced, but far more interesting to me than either, since a homelike seventeenth century house on its High street, with a charming garden, shelters Enid and Ailison.

It was Bettina, seven years old, who said to me once, "Uncle, you shouldn't call me the dearest child in the world; for you don't know *all* the children, and perhaps I'm not." I explained that such superlatives are not to be construed as of a literal singularity of number, but only expressed relation to a class; and though I doubt if she clearly understood me, she smiled her contentment at still keeping her title. Well, by the same token, and not forgetting all the others, from Shropshire to Cambridge, who share it, these two sisters are the dearest children in England; and the years since first I met them have only brought out new graces. Here they are: I let their pictures speak for them; Enid among the marguerites, unconscious of the camera, and Ailison, ready for a cross-country run, such as gained her the fox's brush, silver-mounted and duly inscribed, from the Earl of Weissnichtwo, M.F.H., last winter—her dearest treasure!

They are both clever; but they are quite wonderfully child-like, in manner, in dress, in direct and adorable simplicity. And I confess I would rather sit out among the roses with them than hear the whole brilliant membership of the London Authors' Club match epigrams at a monthly banquet. (But don't

tell the children I said so; we mustn't risk making them vain, must we?)

HERE ARE some verses, copied out of a guest-book, and signed by a clerical name, which fit in naturally:

FROM A GUEST-ROOM WINDOW
(Cromwell Lodge, Hertfordshire)

"Flowers to north and to east
Shine through the window-pane;
Eyes have a colorful feast,
Looking and looking again.

"Roses a riot of fires,
Lilies that faint and that flame,
Lavender's exquisite spires,
Poppies, empurpled in shame;

"Ah, but why linger o'er these,
Flowers that fade in a day,
When here are blossoms that please,
Destined to bourgeon for aye?



KING'S WALDEN BURY

"Rose-petals harsher to touch,
Lavender's breath not so sweet;
Lily-lined borders have much,
Yet is their grace incomplete.

"One is serene seventeen,
Stately (sometimes) and sedate;
One is a nine-year-old quean,
Great at a seven-barred gate.

"Which is the dearer? Who knows?
Enid, or Ailison, say!
Blush for your jealousy, rose,
Where are such flowers as they?"

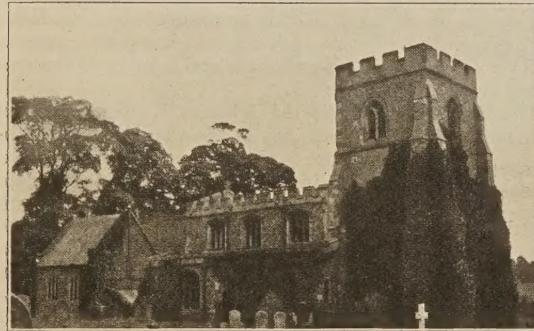
ONE MORNING we motored through a maze of country roads that turned, and curved, and retreated, and hid themselves between hedges, and quite irrationally lost themselves in farm-yards, and crossed splendid avenues of ancient trees, and threaded infinitesimal villages, clustered round "The Goose and Gridiron," or "The Adam and Eve," or some other quaintly named inn, until at last we reached King's Walden church, standing at the entrance to King's Walden Bury park. It was a perfect bit of the England that the English cannot really appreciate, because of the difficulty of being objective and subjective at the same time; and that too many Americans miss, because they hurry so fast they overlook it. But it is far better worth seeing than the cosmopolitan splendors of London's West End, or the sophisticated show-places where everybody goes, like Kenilworth and Hampton Court and Chester—to group three strangely diverse haunts of our fellow-countrymen. I don't know how far it was to a railway; railways might never have been invented, for all one could see there to remind him of them! The churchyard seemed immemorial; the church was piously cared for, but not modernized; and the great house, on its terrace, where it has stood for many generations, looked wonderfully comfortable and hospitable and full of sweet associations. I thought of the good priest I know, down in Louisiana, whose boyhood home it was, and wished he might be there with me.

Why haven't we such gardens as the English? It may be our climate, which is fiercer in its frosts and heats; perhaps we are too impatient. But in that province we have almost everything to learn; and it is a great pity that Italian patterns are in such favor now-a-days, instead of the far lovelier English ideals. The old-fashioned colonial garden, where it survives,

is unsurpassed. I think, as I write, of one at Indian Hill, on the Merrimac, that is like a magic entrance into the eighteenth century. But it needs more than flowers and seats and a sundial to make a garden! I confess it unreservedly, I am converted to the walls and hedges that give the note of *privacy*, which is what ours lack. "A garden enclosed," so the Bridegroom calls the Bride: *hortus conclusus*; but to us, accustomed to the democratic revelations of daily publicity, the exquisite phrase can have little meaning. When first I traveled through English country, and saw high walls and locked doors everywhere, with irritating glimpses of greenery hidden, I resented it, because, a stranger, I was on the wrong side of the wall. And perhaps it is an allegory of many good English themselves, who, at first encounter, put up high barriers of shyness and reserve, so that hasty people call them unfriendly. But once you have the key to the garden-gate, you find them altogether simple and sunny and warm-hearted beyond most.

Yes, as you have inferred, I do like England and the right sort of English—like Enid and Ailison!

PRESBYTER IGNOTUS.



KING'S WALDEN CHURCH

OLD CATHOLIC CONGRESS AT COLOGNE

Some Impressions of an Anglican Visitor

IN some circles it is the custom to speak of Old Catholicism as a lost or dying cause, and to imagine that after another generation nothing more will be heard of it. But no one who mixed among the two hundred clergy and laity from Germany, Switzerland, Poland, and America at the Old Catholic Congress at Cologne last week could possibly feel that this is the real truth about them. If I had to argue the point with some one who was refusing to take any interest in the movement, I think I should point first of all to the Mariaviten, the Polish section of the Old Catholics, whose four representatives—three Bishops and a priest—moved about in their gray habits like beings from another world. It is no exaggeration to say that to many members of the congress these four quiet monks were giving a new revelation of the possibilities of the Christian life. It mattered very little that we were not able to talk to them because they spoke little or no French or German; it was quite enough to watch them, and to remember that they are no cloistered mystics, but capable men of action, the trusted leaders of a religious and social revolution on the largest scale, who have passed through the fire of real persecution; such as we know only from our history books.

Then, secondly, I should call attention to the spirit which one sees in their younger men. These were a good deal more to the front than at the Vienna Congress four years ago, and they made it abundantly clear that the movement is not the mere carrying on of a lifeless tradition. One of the pleasantest gatherings was a meeting of the Cologne branch of the Young Men's Association, specially convened in order that they might pick the brains of the Swiss representatives. The work among young men has made much greater progress there than in Germany, partly because of Bishop Herzog's personality, and partly because they are less scattered. In the German branches there have evidently, too, been difficulties in the relation of the Association to the clergy, and all these points were talked out in the most deliciously frank and common-sense way. Any difficulties there may have been in the past will certainly be overcome if the spirit shown by both priests and laymen at this most brotherly of meetings is going to prevail.

A third very significant point is the growth, in a sense, of

the importance of theology. An able paper by one of the older students at Berne, on the need for regular gatherings of theologians, was listened to with the closest attention, and will undoubtedly be acted upon. Old and young seem to be at one upon this, for Bishop Herzog dwelt upon it, too, in his inspiring sermon on the Wednesday evening. Our motto must always be, he said, "Be not overcome of evil, but overcome evil with good," and one way in which to do this is by showing that we know how to defend our cause by constructive Catholic theology. The negative sort of theological denunciation was unfortunately not altogether absent from the speeches, but the tendency of the new generation is undoubtedly to emphasize what Old Catholicism has to give rather than what it has to resist. A statement of the aims and work of the Oxford movement by an Anglican priest was listened to with evident interest, and subsequent conversation showed that their thinking men would welcome most warmly an increase of intercourse between us. They know very little about us at present, and suffer from a good many inevitable prejudices, which only personal knowledge can dissipate. But we might be able to help them in many ways, and if only we are careful to emphasize that the Anglican Communion has not the least desire to swallow her smaller sister, I do not think we shall meet with anything but the most responsive friendliness. As the Bishop of Willesden pointed out in his address at the congress, Old Catholics have still so many and pressing problems of their own to solve that the question of taking any further steps in the matter of closer communion may not yet appear practicable, and on both sides it would obviously demand the utmost care and consideration.—Correspondence of the *Guardian*.

BRITISH GOVERNMENT RULING ON THE USE OF THE WORD "CATHOLIC"

CHE following are the orders of the Government of India as to the style of addressing ecclesiastical dignitaries of the Roman Catholic Church in India in official communications and to the use of the term "Roman Catholic." Extract from a letter from the Hon. L. C. Porter, C.I.E., education secretary, to the chief secretary to the Government of Bihar and Orissa, dated Simla, January 10, 1913: "It has been recently brought to the notice of the Government of India that the term 'Catholic' has been occasionally used in official communications as synonymous with Roman Catholic. As the claim of the Church of Rome to exclusive Catholicity and to the exclusive right to be styled 'the Catholic Church' is disputed on historical and other grounds by other Churches, the Governor-General in Council desires that such loose phraseology may be carefully avoided in the future, and that in all official communications the Roman Communion and its authorities may be addressed and described as 'Roman Catholic.'" The above is accompanied by an extract from a despatch from London, of January 5, 1888, to the effect that Roman Catholic Archbishops and Bishops are addressed as follows in England: "The Most Rev. Archbishop A.," and "Most Rev. Sir"; the "Right Rev. Bishop B.," and "Right Rev. Sir." "The territorial title is never used." No rank or precedence has been specially or authoritatively assigned to them either in England or the Colonies.—*Church of Ireland Gazette*.

THE PROPHETS of the Old Testament and the moral leadership of to-day, whether in the ministry or without it, have essentially the same task. It is theirs to interpret the universe in terms of God. To translate current events and relate them to the whole sweep of the divine movement of human history is a task given not only to an Amos or an Isaiah but to scores and hundreds of obscure men—in the twentieth century after as well as in the eighth century before Christ—who perform for a smaller circle of people what has been done by the greater men for the multitudes. Many a minister toiling away in an obscure corner, except for an occasional mention in a local or denominational paper absolutely unknown, is buoyed up by reminding himself every now and then of the essential greatness of the prophet's work. Of that noble company of men, who have lifted up truth's torch in every age making little circles of light wavering against the surrounding pall of ignorance and superstition, he is a successor. What matters it, then, if at times his work leads him up against an impassable wall? What matters it if now the clouds shut in on all sides and not even a single gleam relieves the darkness? What matters it if only the few understand, and the crowd laughs to scorn the message as impractical and visionary while it rushes on heedless of God, and greedy for gold? The prophet of to-day is not alone. Bearing witness with him still is the spirit of God. May He give to his messenger a living message.—*The Advance*.

ENGLISH COMMISSION WILL INQUIRE INTO FALLING BIRTH RATE

National Council of Public Morals Deals with Similar Topics

OTHER PUBLIC MOVEMENTS IN ENGLAND

The Living Church News Bureau
London, October 28, 1913

AT the annual meeting of the National Council of Public Morals, held recently at the Mansion House with the Lord Mayor in the chair, it was announced that the council has formed a commission to inquire into the social, economic, and racial significance of the falling birth rate. The commission consists of a number of leading clergymen, Dissenting preachers, doctors, biologists, sociologists, and social workers, including Dr. I. S. Sevenson, superintendent of Statistics for the Registrar-General, and Dr. A. Newsholme, chief medical officer of the Local Government Board, with the Rt. Rev. Dr. Boyd-Carpenter, Sub-Dean of Westminster, as president. The commission is divided into four sections, with a woman's committee, the convenor of which is Mary Scharlieb, M.D., M.S., the writer of one of the most valuable tracts in the series promoted by the N. C. P. M., entitled *Womanhood and Race-Regeneration*. It will meet every week until its work is completed. A report of the evidence presented to the commission and of its findings will be published.

The LORD MAYOR, in presiding at the Meeting, congratulated the National Council upon its achievements, particularly upon the part it had taken in promoting the White Slave Traffic Act.—BISHOP BOYD CARPENTER said that one of the most healthy and encouraging features of the movement represented by the council was the substitution of positive ideas for negative ones. They were beginning to realize that in all the actions of life they must be on the active side of morality and not be content with mere negation. Therefore that society, which aimed at positive results—not merely at keeping morals from harm, but at raising the ideal of active virtue—was doing great work for the general interests of the nation and the world at large. Instead of saying to the children, "You shall not do this or that," they should say, "You should keep the whole of that great organism which God has put into your care, with its delicate forces, physical, moral, and intellectual, in such a state of healthy activity that they shall be combined in your own individuality in such sort as to be real powers for good through the whole length of your days." It was only so that they would be able to bring the positive ideal back into child life and into the life of the nation.

DR. MARY SCHARLIEB said they were all beginning to realize that they had gone on the wrong plan with their children; there had been a universal conspiracy of silence to teach the children nothing of those things which it most concerned them to know. In order to teach them how to gain mastery over themselves they must be taught the facts of physiology, the facts of physical life. No one could teach the lesson so well as the parents; but it was not too much to ask that schoolmasters, doctors, and clergy should do their share. They must have the courage to be truthful and to be straight. Let there be no lies or subterfuge in their dealings with the children. They should be taught in purity and love that which they would certainly insist upon knowing from some one. Fathers and mothers and doctors, she said, were more fitting imparters of knowledge than servants of disreputable school fellows, who invested everything with nastiness and horrors, whereas it ought to be all purity and beauty.

THE REV. PRINCIPAL GARVIE protested against the undue prominence of the so-called "sex problem" in the literature and the drama. In most imaginative literature of to-day, undue prominence was given to the "sex problem," and men and young women were having their thoughts constantly turned to it. He hoped that public opinion would insist that our literature should be freed from this obsession of the subject. Many reputable writers who formerly followed a better course had now taken to other ways and had given a false view of life. If literature was to be the mirror of life it ought to reflect life as a whole, and not concentrate attention so unduly upon one aspect of it.

DR. C. W. SALEEBY, alluding to the formation of the commission to consider the question of the falling birth rate, pointed out that for the first time a really coöordinated attempt was being made to deal with a problem upon which hitherto no constructive thinking had been directed. Among other speakers was the Bishop of Birmingham.

The *Times* newspaper of last Friday published a letter from the Lord Bishop of Winchester in the nature of an appeal to men and women of good will in the "Women's Question" present position of what is called the "Women's Question." It can, he thinks, satisfy and please no one. It must be to all, or nearly all, humiliating and anxious. It is demonstrably charged with

dangers and risks of many kinds to the national welfare. The Bishop has derived, however, "some faint encouragement" from the experience of the Church Congress at Southampton, over which he presided, in the discussion, from the Christian standpoint, of the "Ideals of Womanhood." But two things appear to him to be of public moment and material to his present purpose. The Congress evidently recognized, he thinks, the reality, meaning, and importance of the "Women's movement." On the other hand, it would be grossly unfair and entirely unwarranted, in his opinion, to draw from this general attitude of the Congress towards women's aims, an inference about the verdict of the Congress upon the special question of the Parliamentary franchise. But what he thinks is plain and incontrovertible is this: that there is in the religious and political world alike "a condition of opinion favorable to a frank and sympathetic treatment of practical proposals for the betterment of women's position." It is upon this that the Bishop grounds his appeal both to suffragists and anti-suffragists. And to the malignant section of suffragists he addresses an appeal for a "Truce of God." An amnesty would not, he imagines, be too difficult to arrange. But the Bishop assumes that one thing indispensable would be a definite prospect of the introduction of a Suffrage Bill in some such way, as a first-class measure, that, by referendum or otherwise, the real opinion of the country may be ascertained upon it.

The Society of the Sacred Mission, Kelham, has again been holding its annual meetings at the Church House, West-

minster. The Bishop of St. Albans presided in the afternoon, and the Rt. Rev. Dr. Frodsham, late Bishop of North Queensland, in the evening. The chief speakers, in addition to the chairmen, were the Ven. H. L. Wild, Archdeacon of Nottingham, Mr. H. L. Pass, warden of St. Anselm's House, Cambridge, and the director, Father Jenks. The Archdeacon of Nottingham, who spoke from fifteen years' experience of the life of the society, thought that the secret of its wonderful work lay in an intense devotion to the study of theology, which was dealt with at Kelham not as a thing apart but as the old theologians of the Church thought of it—as bringing all knowledge into relation to the Cross of Christ and to God. The result of such training was to give men an extraordinary and continuous freshness. The Archdeacon was certain that all theological colleges had a great deal to learn from what Father Kelly (the founder of the S.S.M.) and Father Jenks had been teaching concerning theological study.

The Bishop of St. Albans, before closing the meeting, desired to give the Society of the Sacred Mission the credit due to it. Because he believed in the thorough training and self-discipline which Kelham gave to its men; and because he thought that there was ample room in the Church for such an experiment as the society was making, he desired to commend the appeal which had been made for it.

One of the first professed members and founders of the Society of the Divine Compassion, Stanford-le-Hope, Essex, and Plaistow, London-over-the-Border, and the second Superior of that noble Community, Father Henry, has now been called home to God. His decease took place, after a brief but painful illness caused by a paralytic stroke, at the Novices' House of the society, Stanford-le-Hope, on St. Luke's Day, at the age of 46. Although comparatively a young man in years, Father Henry had been for some considerable while a well-known and revered figure in the Religious Life, and was remarkable as a mission preacher and conductor of retreats. The whole of his life after his ordination was spent in most devoted mission work among the very poorest of the poor in the slums of London. Surely Father Henry possessed the spirit and consecration of St. Francis of Assisi and his early followers, under an adaptation of whose Rule the Society of the Divine Compassion was founded. For well nigh twenty years he had been priest in charge of his community's wonderful mission Church of St. Philip's, Plaistow, where he was greatly beloved by the poor people. *Dulcis anima requiescat in pace!*

There were some 4,000 seafarers and others present at the ninth annual National Service for Seafarers at St. Paul's one

Annual Service evening last week, including some of for Seafarers those who witnessed the burning of the liner *Volturno*. The congregation included Captain Jackson, aged 105, and "his young boatswain," aged 97. The Archbishop of Canterbury was the preacher.

J. G. HALL.

OPENING OF EAST SIDE WORK IN NEW YORK

All Saints' Church to be Hereafter a Neighborhood
Settlement

UNIQUE SERVICE ON GOVERNOR'S ISLAND

Junior Clergy to Hear of Brazilian Work

New York Office of The Living Church
37 East 28th St.
New York, November 11, 1913

BISHOP GREER and the choir of the Cathedral of St. John the Divine went into the east side on Sunday evening, November 2nd, and officiated at the dedication of All Saints' Church at Henry and Scammel streets, to its new life of "neighborhood service." The old church, built in 1827, and many years ago the centre of a flourishing and fashionable parish, has been left in recent years "an effete and ineffectual institution" through the removal of its members uptown, as Bishop Greer said. He added that it was to begin a fresh existence as a social and religious mission, serving the people who live around it. The congregation was composed of those whom the church is to serve.

Bishop Greer talked directly and plainly to them. He told them what the Church had been and what it intended to be. "I have great memories of this old church," he said. "Many who lived in this neighborhood in years gone by have been leaders in this city, and this church has been the centre of their religious life."

"But I am not interested in this church because of its past. I am interested in it because of its future. And it has a future. It is to be reorganized and started again, and its purpose is the service of the neighborhood. In other parts of the city there are neighborhood associations, as the Gramercy Park Neighborhood Association and the Washington Square Association, and it is my hope that this old church may become the center of a Henry street or Scammel street or East Side Neighborhood Association."

"And as such we are here to help everybody. We are not here to make converts or to proselyte. I well know that most of you who live around the church are not Episcopalians. But that makes no difference. Some of you are Roman Catholics, and we want to make you good Roman Catholics. Some of you are Hebrews, and we want to make you good Hebrews. We do not want to antagonize your own churches and your own missions, but to coöperate with them. We want to make the men and women of this neighborhood good citizens, good men and women."

"We are here, also, for the general betterment of the neighborhood. Isn't there something to be done for the good health of the neighborhood, something for sanitation, something for the moral and physical welfare of all of you people? We want to do that."

As he paused for a moment the shrill voices of children playing in the street in front of the church caught the Bishop's ear, and he appeared to take the noise as a cue. With added emphasis and quick application, he continued:

"And those little children out there, isn't there something to be done for them? Can we not help to make them useful citizens of New York? We want to minister to them, to help keep them out of danger—out of the physical danger and out of the moral danger of the streets in which they are forced to play. Oh, there may not be enough Episcopalians in this neighborhood to fill this church, but there are people here, people of all ages and creeds, who need help, and we want to reach them."

Turning to the men, the Bishop said:

"I see many men before me who also need our help. You men who are out of a job and are down on your luck, we want you to come to us. You are homeless, not only in the sense that you have no place to put your hats, no physical shelters over you, but homeless because you have gotten away from God. We want to give you a home—a physical shelter where you can eat and sleep and a place of God where you can find Him. Come to us. In a few days rooms will be opened in the basement of this church where you can sleep and eat freely, and no questions will be asked you as to what you have been or may be. As long as you conduct yourselves decently you are welcome to stay. And in here there will be services for you which you can, but do not have to attend. This church is here for you."

And then the Bishop opened a hymn book and asked the congregation to join him in singing, "I Need Thee Every Hour." The ushers passed hymn books among the people, showed how to find the page of the hymn, and, with the voices of the Cathedral choir boys leading, the congregation joined, at first hesitatingly, then with more assurance and eagerness, in singing the hymn.

After the service the men were guided to the basement of the church where coffee and rolls were served to them as the first meal of many to follow.

The mission work of the church will be in charge of the Rev. Robert C. Masterton, minister in charge, who will be assisted by

Dudley Tyng Upjohn, president and treasurer of the All Night Mission at 8 Bowery.

The annual memorial service of the Veteran Corps of Artillery of the State of New York and the Military Society of the War of Annual 1812, for those who died in the country's various wars, was held in the chapel of St.

Military Service Cornelius the Centurion, on Governor's Island, Sunday afternoon, November 2nd. As usual among the most impressive held on Governor's Island, it was attended by some of the best known men and women in New York. The visitors watched the parade and review that preceded the chapel services. Besides the organizations under whose auspices the memorial was held, representatives were present from the Seventh Regiment, Squadron A, now a part of the First Regiment of Cavalry, N. G. N. Y.; the Ancient and Honorable Artillery of Boston, the Sons of the American Revolution, the Governor's Foot Guards of New Haven, the Aztec Society of the Mexican War, Military Order of the Loyal Legion, the Washington Headquarters Association, Society of the Cincinnati, American Flag Association, and the Colonial Dames.

After the review the Veteran Corps and the men of the Society of the War of 1812 formed by twos and marched to the chapel, where the annual religious services were held. The officiants at the service were the Rt. Rev. Frank A. McElwain, Suffragan Bishop of Minnesota; the Rev. Dr. William T. Manning, rector of Trinity; the Rev. Dr. Frank L. Humphreys, Chaplain of the Veteran Corps of Artillery; the Rev. Edmund Banks Smith, Chaplain Governor's Island; the Rev. Alexander Hamilton, the Rev. Bruce V. Reddish of Trinity parish, and Canon Douglas of the Cathedral of St. John the Divine. Canon Douglas preached the sermon.

Just before the sermon, while the drums "rolled," Major Charles Elliot Warren, standing on the first step of the chancel in front of the crossed flags of the corps, read these names of members who have died since the service of 1912: Alexander G. Hackstaff, Nathaniel Appleton Prentiss, Rear Admiral John White Moore, and Oliver Hazard Perry. "Taps" were sounded by the bugler when the last name was called.

At the annual meeting of the Junior Clergy Missionary Association held on Tuesday, November 4th, in the Chapel of the Incarnation, East Thirty-first street, New

New Officers Elected York City, the following were elected as officers for the ensuing year: President, the Rev. Charles B. Ackley; Vice-President, the Rev. Thomas McCandless; Secretary, the Rev. George T. Lascelle; Treasurer, the Rev. Edward M. H. Knapp. The Rev. Dr. William C. Brown, Archdeacon of Southern Brazil, and Bishop-elect for Cuba, gave a most interesting and illuminating account of the work of the Church done in Brazil. Among some little known facts he brought to the notice of the clergy assembled that in the history of the Brazilian Mission, only four American missionaries had gone to that field. The work for the most part being done by the native clergy.

An address was made by Bishop Greer, in which he stated that 80 per cent. of the population of the city of New York was foreign born, and that in such a cosmopolitan and metropolitan city something must be done for the unchurched. After the address of the Bishop of New York, a committee was formed to gather data, and make suggestions for active work to be undertaken, for the benefit of this enormous alien population.

The December meeting is to be held in the new building of the Seamen's Church Institute.

The quarterly meeting of the Girls' Friendly Society of the diocese was held on Saturday, November 8th. There was a celebra-

G. F. S. in New York tion of the Holy Communion at Grace Church, and an address by the rector, the Rev. Charles L. Slattery. A meeting of the dioecesan council was held at the Diocesan House, 416 Lafayette street, at which time reports from the various officers and committees were presented. The board of trustees met at 2:15 p.m., and at 2:30 there was an associates' conference. The following topics were taken for discussion: "Work among Candidates," Miss Munro; "Relation of the Branch Secretary to the Senior Members Club," a paper by Mrs. Hugh R. Jack, secretary of St. Ann's branch, Morrisania.

At the annual meeting of the Woman's Auxiliary of the diocese, to be held at the Cathedral on December 2nd, Bishop Greer will be the celebrant; the sermon will be preached

Annual Meeting of W. A. by the Rev. Dr. Brown, Bishop-elect for Cuba; and addresses made by Bishop Guerry of South Carolina and Archdeacon Stuck of Alaska.

On Sunday, November 2nd, the Rev. Dr. Cyrus Townsend Brady was instituted as rector of the Church of the Ascension, Mt. Vernon, Bishop Greer officiating and preaching the sermon. Dr. Brady was attended by the two wardens of the parish, the senior warden delivering the keys. Bishop Greer's sermon was a plea to the people to be not content with material, mental, or even moral attainments, but to attain to spiritual things as well. Offerings amounting to \$1,500, which had been raised to apply upon the parish debt, were received in a magnificent new alms basin, the latter a gift to mark the event of the institution, from Mrs. Mabel McKinley Bowers, in

Dr. Brady is Instituted

THE LIVING CHURCH

NOVEMBER 15, 1913

memory of her mother. Another gift in honor of the event was a pair of seven branched candlesticks, while there were new vestments, red cassocks and lace albs, for the crucifer and acolytes. Assisting in the service were the Rev. Nelson R. Boss and Rev. Alsop Leffingwell. Dr. Brady's work is already beginning to tell. He has largely increased the attendance upon the services, especially among men. A curious instrument in this increased attendance has been the signing of a note pledging such attendance at evening services by large numbers of men of the parish.

On the afternoon of Sunday, October 19th, at St. Ann's Church, 140th Street and St. Ann's avenue, there was unveiled a tablet to

Memorial Tablet the memory of Mary Walton Morris, wife of **Unveiled** Lewis Morris, a signer of the Declaration of Independence. The tablet was erected by the Colonial Chapter of the Daughters of the Revolution. The service was conducted by the rector, the Rev. W. Bertrand Stevens, and the Rev. H. P. Nichols, D.D., rector of Holy Trinity Church. The memorial address was made by the Rt. Rev. Theodore Payne Thurston, D.D., Bishop of Eastern Oklahoma. There was a large congregation which included a number of the descendants of Mrs. Morris.

The Rev. Hugh L. Burleson was able to leave St. Luke's Hospital on Saturday afternoon and to return to his home at Cos Cob,

Rev. H. L. Burleson Conn. He hopes to get to the office at intervals in the immediate future, but it will be a month or more before he will be able to resume walking to any considerable extent. Bishops Strange, Robinson, and Horner are still at the hospital. Mr. W. R. Butler, lay deputy from Bethlehem, who was ill in the city during the latter part of the Convention and was unable to leave for some days after its close, is better and has returned to his home at Mauch Chunk, Pa.

Bishop Lloyd sailed November 1st for The Hague to attend the Continuation Committee of the Edinburgh Conference.

THE MAIL OF THE WORLD

The mail of the world,
What a cargo it bears,
Of joys and of sorrows,
Of manifold cares.

What pathos and humor
Are hidden away,
In the myriad letters
It carries each day.

The mail of the world,
Ah! What hopes, and what fears
It brings to mankind;
How it saddens and cheers.

What a boon to the absent,
The travelers who roam;
How it bridges the space
That divides them from home.

Those tidings and enquiries
That come from afar,
How eagerly we wait them
Wherever we are.

The mail of the world,
How it links heart to heart,
As it circles the earth,
From the furthest part.

FELIX CONNOP.

NOT MY WILL, BUT THINE

I longed within the cloister walls to stay,
In solitude to meditate and pray;
But Thou, O Lord, didst say me Nay.

I yearned, a messenger for Thee, to go
Where heathen men abide, that they might know
Thy Name. But Thou didst bid me stay.

I sought to fight Thy foes, and conquests gain,
But I am lying chained to bed of pain.
Thou hast denied me, day by day.

Lord, was I seeking not Thy will, but mine?
Forgive me! I would have no will but Thine.
O teach me, Jesus Christ, I pray.

To go, esteeming toil for Thee but rest,
Or stay, enduring pain, and count it blest—
Thus, Lord, may I Thy will obey!

HARRIET APPLETON SPRAGUE.

"PEOPLE'S FORUMS" IN CONNECTION WITH PHILADELPHIA CHURCHES

Arranged at Holy Apostles' and at Church of the Ascension

LAST WEEK IN THE QUAKER CITY

The Living Church News Bureau
Philadelphia, November 11, 1913

INTERESTING experiments are being carried on at the Church of the Holy Apostles by the rector, the Rev. W. T. Capers. The popular Sunday evening services which were begun last year have been resumed this fall, but are held in the church instead of in the Cooper Battalion Hall. Evening Prayer is said at four, and the later service is informal, with popular hymns and direct mission preaching. Another feature of the winter's work is the People's Forum on Wednesday evenings, where addresses and discussions upon current topics are awakening much interest. The Rev. Hubert W. Wells, who is now secretary of the City Club and also attached to the staff of St. Stephen's parish, will speak on "The Church and the Social Problem" this week. The Rev. G. Woolsey Hodge, D.D., of the Church of the Ascension, has instituted a somewhat similar forum, which is held, however, on Sunday after the evening service, instead of a week-night. The Church of the Ascension, in the very heart of the city, on Broad street within a short distance of the City Hall, has a distinct field for such effort, and the rector is well known as an ardent worker for social welfare and a useful member of the diocesan Social Service Commission.

An important conference in the interest of social service was held on the 9th and 10th of November, in Philadelphia, under the auspices of the Social Service Commission

Social Service Conference

of the Federation of Churches. The Rev. F. M. Crouch, Executive Secretary of our own Joint Commission on Social Service, and several members of the Commission as well as members of the diocesan Commission, participated. Mr. Crouch preached on the work of the Joint Commission in the Church of the Holy Apostles on Sunday, the 9th, and sermons on the same subject were preached by several of the rectors of our parishes.

At the November meeting of the Church Club, held on the evening of November 5th, the evening was devoted to a review of the work of General Convention. Addresses

Church Club Meeting

were made by the Pennsylvania deputies and by Bishop Funsten of Idaho.

On Saturday, Sunday, and Monday a Memorial Chime was inaugurated at St. Thomas' Church, Whitemarsh (the Rev. Nathaniel

Memorial Chime of Bells B. Groton, rector). The Chime was given by the late Mrs. Sarah K. Hill in memory of her husband, Erastus Hill. It consists of 10

bells, comprising the eight notes of the octave "C," a flat seventh and one extra tone above the scale. The weight of the bells ranges from 625 to 4,200 pounds, the weight of all the ten being approximately 16,000 pounds.

At the inauguration Mr. M. H. Mettee, the chimes of Christ Church, Baltimore, played six different concerts; one on Saturday evening; four on Sunday; and one on Monday afternoon. Because of St. Thomas' situation on the top of a hill, the music of the bells was heard for long distances across the fields in the valleys. A gentle northerly breeze carried the notes three miles across the Whitemarsh Valley so that they could be heard in Chestnut Hill, just within the limits of the city of Philadelphia. Mr. Thomas Robinson, for many years the organist at the church, will also be the chimes.

On Friday, November 7th, Bishop Rhinelander, assisted by the Rev. Herman L. Duhring, D.D., superintendent of the City Mission,

New Chapel at Institution

dedicated the new chapel of the Home for Consumptives at Chestnut Hill. The building which fills a long-felt need, is of concrete and seats two hundred persons. A basement underneath the chapel is fitted up for use as a social center for the patients, with means for recreation. Mrs. Catharine C. Middleton gave the building as a memorial of her grandson, Bushrod Middleton Hopcock.

At St. Elisabeth's Church, the Rev. F. D. Ward, rector, the Rev. C. Thacher Pfeiffer is in charge during the absence of the rector,

St. Elisabeth's Patronal Festival

who is recovering from an illness. The patronal festival of the parish was observed on Sunday, November 9th, by a parish Communion at 7:30, and solemn Evensong with *Tenebrae* in the evening, the special preacher being the Rt. Rev. Dr. Garland, Bishop Suffragan.

PEOPLE glorify all sorts of bravery, except the bravery they might show on behalf of their nearest neighbors.—George Eliot.

NEW BUILDING FOR CHURCH HOME IN CHICAGO

Immediately Necessary that the Required Amount be Raised

CLERGY GIVE THEIR IMPRESSIONS OF GENERAL CONVENTION

Work Being Done Among University Students

OTHER LATE NEWS OF THE CHURCH IN CHICAGO

The Living Church News Bureau
Chicago, November 11, 1913

We have spoken several times of late of the extensive project of building a new Church Home for Aged Persons, to cost about \$100,000. Pictures of the new building are now found in the vestibules and parish houses all through the diocese, and great interest is being manifested in the large undertaking of raising the necessary money. The Rev. Annesley T. Young, rector of the Church of the Advent, has generously offered to canvass the diocese on behalf of this fund, asking only that his expenses may be defrayed as he visits the parishes and the communicants of the diocese. This is one of the most generous offers made to any diocesan institution by a busy priest in charge of a Chicago parish, during the past twenty-five years. It has aroused immediate interest everywhere, and engagements are being made already by the clergy to have him visit their parishes. Mrs. Francis W. Walker, residing at 5222 University avenue, is the new president of the board of managers, and Mr. F. F. Ainsworth, treasurer of the diocese, is the chairman of the finance committee of the board of trustees. The raising of this sum for this indispensable purpose (for the present buildings have been almost condemned by the city officials, and must absolutely be vacated by next spring, no matter what betide), will be the one great financial activity of the entire diocese, during the current season, in addition to the regular obligations of parochial and missionary support.

The Round Table meeting of the Chicago clergy, on the morning of Monday, November 3rd, was attended by nearly sixty, including

Echoes of the Convention Bishops Anderson and Toll, and practically all of the clergy of the city and suburbs.

The theme was "Convention Echoes," and the speakers were the Rev. Dr. Waters, the Rev. Dr. Stone, the Rev. C. H. Young, and Bishops Toll and Anderson, who gave their messages in this order. The Rev. F. E. Brandt was unavoidably detained, and the clergy were thus deprived of his address. The addresses were crisp, able presentations of the various phases of the Convention's work, and dealt also with some of the legislation proposed which was defeated. The general impression brought back, even by those who had been familiar with other General Conventions, was of great stimulus, vivid life, eager discipleship, and encouraging promise, for the Church at large.

The Chicago delegation has usually been unanimous on all important matters coming before the General Convention. This unanimity was pretty generally maintained by the Chicago deputies of 1913, though one of the distinctive marks of this diocese, as far as the clergy are concerned, is its unity in spite of some frank and honest differences of opinion. Chicago clergy have for years refused to be labelled, as a body, with any one adjective popularly applied to Churchmanship, and the strong feeling of unity and fellowship which has always prevailed to a proverbial degree among them is as much in evidence to-day as it was among the smaller numbers of twenty years ago. Nevertheless the stamp which Bishop McLaren placed upon this diocese has been steadily maintained, and if anything, deepened and broadened in the best and most Catholic sense, in the busier and larger life of the diocese to-day.

Several unexpected additions to the appointed programme were in evidence at this fine meeting of the Round Table. The Rev. W. J. Bedford-Jones, who is leaving Elgin to go to California, came to the club rooms to bid good-bye to any of the clergy whom he might find, and when he chanced upon the Round Table, he made an address which, though brief, will long be remembered. It was a strong tribute, from one who had spent but four years in the diocese, to this goodfellowship and warm friendliness obtaining among the clergy. He will carry with him to his new home and work the best wishes and the prayers of us all. Elgin's parish has never been in such good condition as it now is, after four years of leadership on the part of the Rev. W. J. Bedford-Jones.

The Rev. J. B. Massiah of St. Thomas' (colored) Church also spoke about his work, telling of new interest which is being taken in it on the part of several of the leading clergy and laymen of the diocese. A royal welcome was given to the Rev. H. B. Gwyn, now of St. Edmund's Church, on the South Side, as he returned for the first time to a meeting of the Round Table. In humorous simile he described his experiences since he left us for the uncertain field of

Church journalism, and his gratification at being at home again was shared by all the clergy. The Rev. F. R. Godolphin, the new rector at Oak Park, was introduced by Bishop Anderson to the clergy, and was heartily greeted. Bishop Anderson announced that the diocesan parochial missions, which had been planned for the coming Lent, cannot be possible until the fall of 1914, owing to the impossibility of securing missionaries at this date. The various local committees will be continued, however, in order that there may be no further delay in perfecting the necessary arrangements. Able missionaries are now usually engaged many months in advance, and this unavoidable postponement will enable us to organize far more adequately than would have been otherwise possible.

Unusual efforts are being made this year to reach with some of the Church's message the Churchmen and Churchwomen who are

Work Among Church Students students at the University of Chicago. The officers of the University Y. M. C. A. and of the Young Women's Christian League and of the Churchwomen's Club are co-operating as rarely ever before, and more of the students than usual have been attending this fall the services of the neighboring churches. A reception to Deaconess Goodwin of the Church Missions House was given at Lexington Hall of the university on Tuesday afternoon, November 4th, by the club of Churchwomen, of which Miss Mary Dorothy Philbrick of the Church of the Ascension is president. The address of the afternoon was the first of a series of seven lectures on Church History, to be given, one each month, by the Rev. Dr. J. H. Hopkins, following an outline prepared by the Rev. L. C. Lewis of the Western Theological Seminary. Deaconess Goodwin warmly commended this plan, and much interest is being manifested by the students. There are about one hundred Churchwomen, and nearly as many Churchmen, now enrolled as undergraduates at the University of Chicago. A large proportion of them are from outside the diocese.

The Tribune of November 5th contained an article about Trinity Church, the Rev. J. M. McGann, rector, showing the vital need of

An Endowment Necessary a large endowment fund of at least \$200,000, if the fine property is to be saved for the diocese. Removals to the North Shore have so depleted Trinity's once large and wealthy group of supporters, that the parish cannot be kept alive on its well-known lines without the aid of a big endowment. Two other large congregations in the neighborhood, not of the Church, have been obliged recently to create endowments of \$300,000 and \$400,000, in order to live. Strong efforts are being put forth among Trinity's former clientele to raise this indispensable sum before next May. The parish house was rarely if ever so generously useful to its surrounding community as now, and the religious side of the work is reaching out towards the boarding house and apartment house population, amid all their transients, with good effects. It is estimated that the total attendance at the parish house during the past thirty days has reached about 6,000. It would be most woefully unfortunate if so strong a work were to be put out of existence, in wealthy and needy Chicago, for the lack of \$200,000 in an endowment fund. There will be unquestionably a speedy rallying of Trinity's friends to this emergency. The clubs have the largest membership of any non-Roman congregation in Chicago, and it has all been organized, practically, during the able rectorship of the Rev. J. M. McGann, which began only two years and a half ago.

The Sisters of St. Mary, at the Cathedral Mission House, held a reception on Tuesday, from three to six o'clock, which was attended by numbers of the wide-spread clientele interested in the varied works of mercy carried on from and at the Mission

House.

The Rev. George Robert Hewlett, for the past year curate at St. Luke's, Evanston, has accepted the call of St. James' parish, Skaneateles, N. Y., and will begin his duties as rector on the First Sunday in Advent, succeeding the Rev. Frank N. Westcott, author of the well-known work, *Catholic Principles*, who has been rector for twenty-eight years. Some two years ago the Rev. G. R. Hewlett supplied this parish for several months during the rector's leave of absence.

The largest meeting in the history of the North Shore Sunday School Institute took place at St. Mark's, Evanston, on Thursday afternoon and evening. Evensong was followed by an address by the Rev. F. E. Wilson North Shore S. S. Institute and the evening address was by the Rev. Dr. J. H. Hopkins. The theme of both addressees was "Religion in the Home, and How It May Be Stimulated by the Sunday School." There were 243 delegates and visitors present. The Rev. F. G. Budlong was elected president; the Rev. N. O. Hutton, vice-president; Mr. Carman Lutkin, secretary, and Mr. Henry Arndt, treasurer. A Question Box was opened by the president at the close of the addresses.

St. Ann's mission, Humboldt Park, the Rev. T. E. Barnard, priest in charge, recently became the possessor of an elaborate sterling silver chalice and paten, given by one of the older communicants of the mission, Mr. Peter Hagger, in memory of his wife and children. During the summer months a "repair fund" was

secured, which has enabled the committee to rebuild the front of the church, to repaint the church and cottage, and to make many other needed repairs and improvements, and still leave a sufficient balance for other contemplated improvements. The lawns and flowers around the church have during the summer made it one of the most attractive church properties on the northwest side.

There were 150 Auxiliary members from 48 parishes and missions, in attendance at the November meeting of the Chicago branch **Woman's Auxiliary** of the Woman's Auxiliary, on Thursday, the 6th, at the Church Club rooms. The **Meeting**

subject of the morning was "Convention Echoes," the speakers being Mrs. H. B. Butler, Miss Houghteling, and Mrs. Greeley. The offering of about \$50 was sent to St. Paul's School, Beaufort, N. C. There was also a largely attended meeting of the Auxiliary branch of St. Paul's, Kenwood, last week, when Mrs. John Henry Hopkins spoke on Missionary Work Among the Colored People.

Sympathy is extended to the Rev. E. A. Lemoine of Naperville, who has suffered from illness for some weeks. His services on Sunday afternoons at Naperville have been taken by the Rev. E. H. Merriman of Grace Church, Hinsdale.

TERTIUS.

METHODISTS CONSERVATIVE AND RADICAL

CHE Methodist Episcopal South is going through a Change of Name campaign, as has already been noted in these columns. The "progressives" are asking that the obvious sectional import of the name be removed, and that the name hereafter stand Methodist Episcopal Church in America. The "conservatives" are opposed to such a "radical" measure. The proposition has been referred to the various conferences, and has now been negatived by a vote of 567 ayes to 887 nays. The Methodist Episcopal South therefore retains its name—for a time longer.

The General Conference is shortly to meet. Among the propositions that are being agitated in the denominational papers is one to strike the words Holy Catholic Church from the Creed, and substitute Church of God, or other language.

NATIONAL COMMITTEE TO HELP BISHOP BRENT

CHERE has been formed, under the auspices of the Harmony Club of America, a National Committee for Upbuilding the Wards of the Nation. The particular work of this committee will be to coöperate with Bishop Brent in his work of civilizing the Moro tribes in the Philippines. The committee is entirely non-sectarian, and has as its chairman Bishop Samuel Fellows of the Reformed Episcopal Church. Other distinguished members include Francis E. Clark, D.D., president, United Society of Christian Endeavor; Admiral George Dewey; Mrs. Adam Denmead, national president, Daughters of the King; Mrs. Henry M. Flagler; Ralph M. Grant, commander-in-chief, Sons of Veterans, United States; Major Henry L. Higginson of Boston; Congressman Richard Pearson Hobson; Mrs. Donald McLean, former national president, Daughters American Revolution; William R. Moody, president Northfield Schools; John R. Mott, chairman International Y. M. C. A. Committee; George Wharton Pepper; Mrs. George Shrady; Mrs. William G. Slade, president United States Daughters of 1812; Mr. and Mrs. I. N. Phelps Stokes; Josiah Strong, D.D., president, American League of Social Service; Mrs. William H. Taft; Mrs. Mary Logan Tucker; Major General Leonard Wood, Chief of Staff, United States Army; Rear Admiral Charles H. Stockton, commander of the Order of Washington; Miss Mabel T. Boardman, chairman American Red Cross; Eliza B. Masters; Mrs. Lorillard Spencer; Mrs. L. L. Funk, national president, Children's Day Association; Mrs. P. V. Pennypacker, national president, General Federation of Women's Clubs; Mrs. W. Emlen Roosevelt; General Marcus H. Wright, vice-commander of the Order of Washington.

The work in which the committee expects to coöperate is that of the social, industrial, educational, and evangelical work among the million or more pagan Moros. It is hoped through the ministrations of Bishop Brent and the Church mission to aid them against such enemies as malaria, hook-worm, black fever, and the like, and teach them how to live so as to avoid the tropical diseases, most of which are due not to climate but to unhygienic habits. Bishop Brent is hoping to make the Moros self-supporting and masters of several trades and occupations. He will teach them how to reclaim thousands

of acres of productive land; how to build and care for sanitary dwellings; and, in short, through the trade school bring them out of their present bondage of poverty and degradation.

At the request of Bishop Fellows this statement is made, together with the request that any who will assist in the work of the national committee should send contributions made payable to "The Harmony Club of America," and addressed to the headquarters of the committee at 30 Church street, New York City.

THE VALUE OF WORK IN SMALL FIELDS.

BY THE REV. J. LUNDY SYKES

DIOCESAN mission work is too often not taken seriously. Like the woman referred to in the Holy Scriptures, it "has suffered many things at the hands of many physicians"; so often at the hands of the dilettante, who *missionizes* (if I may coin the word) only so long as the exigencies of the occasion require him to tarry, straining his ears for the first call to a field less pioneer in character. I would not seek commiseration for the missionary priest, for, if he be truly called, he loves his work in spite of its difficulties, he loves it *for* its difficulties. Nor would I minimize the work of the faithful parish priest, with the unceasing drafts on his time and energy, and the problems, acute and difficult, he must solve. But I do maintain that the growing tendency to regard diocesan mission work as a stepping-stone to a "good call" (to quote a popular phrase) has cheapened its dignity and encouraged a transitory pastorate.

It may seem at times, to the diocesan missionary, that, because his field of labor is circumscribed, because it is not what the world would call a broad field, he should cease his efforts and seek wider opportunities for the exercise of whatever talents he may possess. And one not infrequently hears an enthusiastic friend of some clergyman stationed at one of the Church's outposts say, "We cannot expect to keep our minister much longer. He is too big a man for a little charge like this, and, sooner or later, we shall lose him, for he should go to a larger field."

But is there really any man too big for his sphere of labor? It sometimes happens that the place proves to be too big for the man, but the man is never too big for the place. Is not the work in an obscure field God's work, as well as that in a field offering a greater number of communicants and a wider range of opportunities?

It is a temptation common to our sacred calling to tempt God's patience by asking Him for a sign in the shape of some visible fruit of our labors, forgetting, for the moment, that in any one man's life-time there is no great visible fruit, and also that the asking for a sign is indicative of a feeble and wavering faith. Our task is to let down the nets; our duty is to make the effort. We have nothing to do with results. The efforts are ours, the results are God's. We have nothing to do with success. All true work that we do for God is precious in His sight, not because it is successful but because it is true. "Paul may plant and Apollos may water, but God giveth the increase." And He gives it not always as we wish, but as He wills.

REPORT OF CLERGY RELIEF FUND

AMONG the hopeful reports presented to the General Convention was that of the trustees of the Clergy Relief Fund. During the last three years the amount paid to beneficiaries—the aged clergy and widows and orphans of the clergy—exceed that of the previous three years by nearly \$75,000. The receipts of the triennium have been about \$678,000, of which \$165,000 was received from the Five Million commission and invested; while \$306,000 has been paid to beneficiaries. The whole work has been administered at a ratio of expense to administration of five and eight-tenths per cent. Some progress was made in the plan to secure 1,000 annual subscriptions of \$120 each to meet the amount required annually, though not as much progress as had been hoped for. The capital funds invested are something over \$500,000, having been increased by about \$90,000 within the triennium. Receipts and payments to beneficiaries have almost doubled each triennium since the present treasurer, the Rev. A. J. P. McClure, took charge of the work. At that time the number of beneficiaries was 111. Now it is 669.

What Happened at "Everywhere"

I HAVE often heard Bishop Brent tell of his work, and I have always been deeply impressed by what he has said, but the American Church's mission to the Philippine Islands had never before assumed the vital and conscious importance in my mind which it gained by hearing the Bishop speak in the Philippine section of *Everywhere*."

This remark, made to one of the stewards at the Church Missionary Exposition in New York, suggests that *Everywhere* accomplished its purpose of making missions real to those who visited it. And this is only a single instance of many such comments on the value of what some people suggested was be-

iron erected for the purpose in the northwest corner of the Cathedral Close, and familiarly known as the Tin Palace. The scenery, illustrating Alaska, the Philippines, China, Japan, the Latin American countries, and the North American Indians, was furnished by the Missionary Education Movement, and served to give the proper atmosphere and setting to the exposition. Suggestive posters, with statistical tables appended, called attention to the work in mission fields not illustrated by the scenery. Curios from *everywhere* furnished these backgrounds with lively suggestions of life in our mission fields, and models of mission buildings gave a glimpse into various mission sta-



"EVERYWHERE." LOOKING INTO THE "TIN PALACE"

[Two guides in foreground. At doors, left, Miss Lockwood, captain of stewards; right, Miss O'Grady, assistant librarian at Church Missions House]

neath the dignity of grown men and women. The principles of the kindergarten, after all, apply through all the stages of education, and even members of the Convention were free to confess that they learned much in regard to the work of the Church from the simple exhibits and the little missionary plays that went to make up the exposition.

At the same hour that the great corporate Communion of the Convention was held in the Cathedral, *Everywhere* was opened with a simple service—the *Veni Creator*, the Creed, collects, and a missionary hymn. Each day of the exposition was in like manner dedicated to God's service. A spirit of consecration and of readiness to be of use marked the attitude of the stewards and of the actors in the mystery plays throughout the exposition; and when the Convention adjourned, and *Everywhere* was over, there was not a single one who did not express her pleasure in the service she had rendered, and her sorrow at having it come to an end.

Everywhere was set up in a small building of corrugated

tions. The stewards, dressed in the costumes of the countries on which they were "the greatest living authorities," and the omnipresent, and supposed-to-be omniscient, guides, were ready to answer the questions of the visitors or to supply them with literature through which they could gain at home some more comprehensive and connected idea of that for which the exhibit stood.

One potent means used for making the exposition dynamic was the dramatic representations of scenes in mission fields, "demonstrations," as these little playlets (to use two impossible expressions) are technically called. For example, there was the visit of the missionary in Brazil, in Cuba, and in Japan, each acted out in one of the scenes; there were street scenes in China, school scenes in Japan and among the Igorots, a pantomime showing the "Maiden's Feats" among the Indians, a dialogue between two Esquimaux at the door of their igloo, and so on. Among the most effective of the demonstrations were the impersonations of the Japanese girl, O Haru San, and the

Indian woman, Singing Thrush, when the stories of their lives and the effect of the mission upon them were told by actors dressed and made up to represent the characters thus portrayed.

Best of all, the missionaries who were in New York during the General Convention generously gave of their time and strength at *Everywhere*. Not only did they make addresses and informal talks at stated times, but they were often to be found in the various sections ready to talk with visitors, and tell them

Auxiliary of New Rochelle, New York, under the leadership of Miss Sarah Payson; and two new plays, *The Gift of Self*, by the Rev. Phillips Osgood, and *The Great Trail*, an Indian Mystery Play, written by Mrs. Henry L. Hobart, the author of the St. Agnes' Mystery plays.

The Gift of Self was presented by the Barnard College Church Club. The play shows the response of the Christian to the cry of the world's needs. The Boy and the Girl enter



"EVERYWHERE." INDIAN SECTION

what even the best prepared steward could not know of the life and the problems which the missionary faces.

Often the "Tin Palace" was so crowded that it was necessary to have a two or three-ringed circus, and the announcement would be made that "The Indian games will be played outside the building and Mrs. Stockman will tell Chinese stories in the Chinese temple, both beginning immediately." Even after two audiences had arranged themselves ready to enjoy both of these popular features of *Everywhere*, there was a crowd left over to inspect the exhibits.

By 5:15 the crowd was almost unmanageable, for this was

the Place of Enlightenment hand in hand, where they are seated on the Throne of Receiving by History and the Church. They are tempted by their lower Ego, the Selfish Self and the Shrinking Self, to keep the Throne for their own pleasure, but when the Needs of the World throng upon them, the Labor Child, the Friendless Child, the Child of Poverty, and the Immigrant Child, and when the cry from distant lands sounds in their ears, and from the various parts of *Everywhere*, the Eskimo from the North, the Mexican from the South, the Mohammedan from the East, and the Chinese from the West, advance, claiming their right to share the Gospel, the better Ego prevails, and



"EVERYWHERE." SCENE FROM "THE GREAT TRAIL"

the mystery play hour. Unfortunately the Educational Department of the Church Missions house, which was managing the exposition, did not realize that *Everywhere* would draw such steadily increasing crowds as it did, and the "Tin Palace," in spite of its impressive name, proved inadequate for the afternoon audiences. Many turned away each day disappointed. The mysteries given were an old play, *The Brightness of His Rising*, written by the Rev. Dudley Tyng and presented by the Junior

the Boy and the Girl, after banishing the Selfish and the Shrinking Self, receive the Needs upon the Throne, and kneel before them humbly upon the Footstool of Selfgiving.

The Great Trail was presented by Mrs. Hobart and the young people of Trinity parish. On account of the limited space in the "Tin Palace," it was possible to give only the first half of the mystery. The prologue was spoken by Trinity Church, attended by her eight daughters, the Chaperons of Trinity

Parish. The scene is the forest, and the characters are a group of Indians, and Gentle-flower, a captive maiden. Gentle-flower is seen kneeling before the cross which she has fastened on a tree. She rises, and walking to and fro, laments her captivity and complains to God of her separation from Holy Church. In answer, Spirit of Missions is sent to her and reproves her gently for the fact that although she has lived among the Indians for three years, she is still the only Christian. Gentle-flower then tries to tell the Gospel story to the Indians and to show them how in it is the answer to their every want and need. But she finds that she can do little without Mother Church. So Gentle-flower and the Indians pray, and Mother Church is sent to them. In order to be able to show the Indians the great trail, the way of life, Mother Church summons the several parts of the Church Year. This second part of the play, the teaching of the great trail, was omitted in presenting it at *Everywhere*.

These mysteries, acted in a spirit of reverence and deep seriousness, were the culmination of the exposition day. As the audience left the "Tin Palace," silent many of them and greatly moved, the necessity of fulfilling the Great Command and of finishing the work of the beginning of which they had seen some proof, seemed more constraining than ever before, and those who had the privilege of sharing in the work of the exposition, had the joy of realizing that in some small way, at least, *Everywhere* was playing its part in hastening the coming of the Kingdom.

APPRECIATION OF BISHOP NELSON'S ADDRESS

LAST week there was published in THE LIVING CHURCH the address given by the Rt. Rev. C. K. Nelson, D.D., Bishop of Atlanta, at the Cathedral in New York, under the title "A Plea for a Nation's Ward." It is a pleasure to learn that Bishop Nelson's strong words are appreciated both by the white people and by the best of the negroes in his home city, which is representative of the South in general. Speaking of Bishop Nelson's frank statement that "an immeasurable wrong was done when the ballot was given to a people untrained for citizenship," the Atlanta *Independent*, a negro paper, says: "We quite agree with him." Referring to the paragraph pointing out the fundamental weakness in the education being given so largely to the negroes, the *Independent* also expresses agreement, though frankly saying:

"While there is now nothing to gain by arguing that the Federal Government made a monumental blunder by enfranchising the negro without qualifications, it would be unwise for us still to refuse to recognize his inefficiency, his lack of intelligent appreciation, and set about to educate him along the lines so wisely suggested by the good Bishop. The government should have held out the ballot to the negro as a reward for eminent fitness, and should have required him to acquire a concrete knowledge of its meaning, sanctity, and purpose. But since this was not done, and since the negro has the ballot, it is up to us to address ourselves to the policy and principles enunciated in Bishop Nelson's recent address."

The paper says further:

"We must necessarily underlie our education and training with this moral reinforcement or our education and citizenship will prove a mockery. The ballot will prove hurtful in the hand of any race of people who are not educated in honor, truth, and righteousness. The ballot has proven more of a curse to the negro than a blessing, for the reason he lacked moral stamina. He lacked that honor and thrift necessary to insure clean and healthful government. That the negro has not helpfully used the ballot is apparent."

The Atlanta *Constitution* also says, sympathetically:

"The *Constitution* has uniformly insisted that the educational trend among the negroes was toward equipping the one negro and almost ignoring the ninety and nine. That is the substance of the reasoning of Bishop Nelson. The Colleges and universities devoted to the training of the southern negro have done excellent work. . . .

"But the ninety and nine element among the race—the great representative mass—has not fared so well. The proof is in the present industrial situation of the South as it touches the negro, in the crime rate, in the prevalence of disease and vice, and the high death rate. . . .

"Bishop Nelson spake a parable when he said the negro needs a 'vitalizing religion.' As the *Constitution* has often contended, if the churches of the South would devote to the southern negro one-tenth the missionary effort expended in foreign fields, this ever-vexatious problem would be well on the way to solution."

THE LIVING CHURCH

THE APPEAL OF PAULINE KRON

The Girl Who Saved a State

By CLINTON ROGERS WOODRUFF

Secretary of the National Municipal League

HERE is the story of a little girl in Mississippi, who, according to the Child Labor committee, "saved a State." Pauline Kron is only one of many baby breadwinners, and yet she saved the great state of Mississippi from the everlasting disgrace of exploiting her little children for profit in mills and factories. When the Child Labor committee brought her case before the citizens of Mississippi, by appeals to the press, the pulpit, and the people, one of the best child-labor laws in the United States was passed by the legislature, saving little girls under fourteen from such work.

Pauline Kron was a living example, the Child Labor committee was the instrument, the people of Mississippi the motive power. Are we ready to heed similar examples all around us? Are we willing instruments to work out the great reforms that human progress demands of us? Are we helping to supply power to similar movements?

Here is the story of Pauline Kron:

"Yes, it was cold when I started to shuck at 4 o'clock this morning. My coat ain't long, and that makes me feel cold when the wind blows through the cracks in the wall. Sometimes I start at 3 o'clock in the mornin', when there's a lot to do."

Until 4 p.m., eight-year-old Pauline shucked oysters on that chilly February day with only a snatch of lunch at noon, for little girls and boys as well as grown-ups must waste no time in helping can the perishable bivalve.

The sharp shells, partly opened by steaming, must be separated with a knife and the contents dropped into the pot that hangs at Pauline's side. Five cents for filling the pot, about four pounds of oysters; and Pauline and other little children eight, seven, six, and five years old often fill four pots or more a day. Sometimes only two get filled; for continued standing, tired and bruised fingers, hurried breakfast, frequently before 3 or 4 A.M., do not make for continuous efficiency.

Sometimes the catch is not good; then Pauline "tends the baby." "She shucks too fast (can earn too much) to go to school." For are not mother and father disappointed in the rooseate promise of the padrone who brought them from Maryland early in the winter? Even then he had a hard time gettin' 'em down, he complains.

But all this is past—for Mississippi. Pauline's story carried its appeal to the pulpit, the press, and the people. The Mississippi legislature in 1912 passed a law to protect all young boys and girls from work in its sea-food canneries and in factories, and to limit to eight a day the hours of work for girls under eighteen and boys under sixteen in these industries.—*Christian Endeavor World*.

THE FORWARD LOOK

EARNEST men and women to-day have little time for looking backward. Facing the future, they "forget the things which are behind," and looking forward in hopeful anticipation to the marvelous possibilities of "the things which are before." Paul's picture is striking and vivid. The runner, after a rigid course of training, now that the race has begun, attends to only one thing. Forgetting that part of the course already passed over, he strains every muscle, exerts every physical power, to the accomplishment of a single purpose—to reach the goal and win the prize.

An old deacon was accustomed to offer this prayer: "Help us to forget that we ought not to remember, and to remember what we ought not to forget." A wise forgetfulness of some things that are past is helpful to progress. He who is pursuing with all energy the great purpose of life, cannot afford to have his attention diverted. The slow and painful effort by which the alphabet was mastered is for the scholar a thing of the past, to be forgotten. Forgiven sins need not be remembered after we have learned a lesson from the manner in which we were overtaken. Forget your enmities, the faults and peculiarities of others, the annoyances of life, the disagreeable things of the past; but remember past mercies and comforts and joys. Whatsoever things are lovely and of good report think on these things. Do not glory in the good deeds of the past, but devote all the energy to greater achievements, looking forward to a future that is bright with promise for all earnest souls.—*New York Observer*

The Master Doctrine

By the Rev. W. E. GLANVILLE, Ph.D.

THE doctrine of the Holy Trinity is the root and parent stem of all Christian doctrine, the summary of the perfect revelation enshrined in Christianity. From very early times it has been celebrated as a festival of the Church Year and in the Baptismal formula, the Creeds, the Gloria Patri, the Te Deum, the Ter Sanctus, the Gloria in Excelsis it has been reiterated by the Church and insisted on with emphasis as the center and essence of substantive Church instruction. Objection is sometimes made to this and other doctrines of the Faith on the ground that they are dogmas and are incomprehensible, or unreasonable, or arbitrary. What is dogma? Not something about which a variety of opinions may be justifiably entertained, not self-opinionated presumption superior to argument. Dogma is plain, positive, definite statement of truth and is not peculiar to religion. It is not a misuse of language to say that the multiplication table is dogma, that the axioms of geometry are dogmas; that the primary laws of reasoning are dogmas; that the Copernican doctrine is dogma. To say that we do not believe them, or that we cannot see why they ought to be true or how they are true by no means invalidates them. So with the dogmas of religion. They are plain, positive, definite statements of truth comprising the revelation made known in and by Jesus Christ. The Creeds, constructed on the doctrine of the Trinity, are compendia of dogmatic theology. Hence the supreme importance of the doctrine of the Holy Trinity, the threefold manifestation of the Godhead: Father, Son and Holy Ghost: Emmanuel, God with us and within us. If, as is alleged, educated people can no longer believe this and other dogmas of Christianity the question is in order: What education have they received? With equal reason they might object to the dogmas of mathematics, physical science and logic. Prejudice aside, it is hard to see why the acquisition of secular education, the fullest and best, should *per se* render anyone less disposed to accept the dogmas of Christianity. To condemn these dogmas—except after earnest, impartial investigation—is not creditable to any scholar. A prime need of our time is to stress the fact that Christianity is a revelation, that it is supernatural, that its basal doctrines are final and admit of no debate, that they are to be believed not because they are contrary to reason but because they are given to us on the authority of the highest reason—God Himself. The revealed truths which constitute the teaching content of Christianity rest on precisely the same foundation of authority as do the truths of the physical universe which are discerned to be as Kepler phrased it “thinking God’s thoughts after Him.” To Jesus Christ we owe the doctrine of the Trinity in its Christian form and on His authority the Church declares it. Here again we are met with a doubt widely prevalent in the Christian world concerning the Divinity, or, to be more explicit, the Deity of Jesus Christ. We need assurance on this question before we consent to receive His teaching as not subject to revision. The dogma of the Trinity asserts the Deity of Jesus Christ and by necessary consequence it implies the Incarnation—the doctrine that Jesus Christ is both God and man, the only-begotten Son of God who became flesh and dwelt among us. Is this assertion justified by the records touching the earthly life and mission of Jesus Christ? We believe it is. A careful scrutiny of the gospels is sufficient to impress the unprejudiced student that he is face to face with a unique Personality. The statement that Jesus Christ was a good man, the best man, but not God in human form fails to do full justice to the records. No one questions His humanity, His words of love and works of mercy and incomparable tenderness and unselfishness. But there is surely more than this in the portraiture of the gospels. Note these extracts: “Every one that hath forsaken houses, brethren, sisters, father, wife, children, *for My sake* shall receive a hundredfold and inherit eternal life.” “He that loveth father or mother more than Me is not worthy of Me.” “He that loveth his own life shall lose it; but he that loseth his own life *for My sake* shall find it.” “I and My Father are One.” “I am the Way, the Truth and the Life.” “The Jews answered: For a good work we stone Thee not, but for blasphemy, because that Thou being a man makest Thyself God.” “The high priest asked Him: Art Thou the Christ, the Son of the Blessed? And Jesus said: I am.” “When the Son of Man shall come in His glory . . . all nations shall be gathered before Him . . .

and He shall separate the sheep from the goats.” “All things are delivered unto Me of my Father and no man knoweth the Father but the Son and he to whom the Son reveals Him.” “All power is given unto Me in heaven and on earth . . . Go ye into all the world and preach the Gospel to every creature . . . teaching them to observe and do all the things that I have commanded you . . . He that believeth and is baptized shall be saved. He that believeth not shall be damned. . . . Lo! I am with you always unto the end of the world.”

Surely One who bids us love Him, live for Him, live by Him, sacrifice life and the dearest ties of nature, if needs be, for His sake, makes transcendent claims on our homage and devotion. Surely One who announces Himself Judge of the nations is marked off eternally from all other sons of mankind. Surely One who was confessed to be the Christ, the Son of the Living God by those who were most intimate with Him and who commended those who made this confession, who was charged with blasphemy—making Himself God—and was crucified for blasphemy—surely He was more and greater than a good man. Such a portrayal of Jesus Christ is contrary to the Gospel records—to say the least. As well publish a life of George Washington and omit entirely any reference to his having been the General of the army of the Revolution and the first President of the United States of America; or as well publish a life of Abraham Lincoln and omit all reference to the Civil War and the emancipation of the slaves as to present a life of Jesus Christ that studiously omits all reference to His oft-repeated claims to Deity. Yet in the name of scholarship and the sensitively critical character of the educated mind we are asked to consider a partial presentation of Jesus Christ merely as the world’s most distinguished humanitarian teacher and worker, a presentation that robs Him of decisive authority. In view of the Gospels, the whole tenor of New Testament teaching and the history of the Church for nearly nineteen hundred years the dilemma is inevitable: Either Jesus Christ was God in human form or He was not a good man. No other conclusion is possible. If He was God incarnate as the Church has always taught and the Scriptures proclaim then His authority is not to be gainsaid, and His declaration of the doctrine of the Trinity in which He associates Himself with the Father and the Holy Ghost on an exact equality is worthy of faith as an act of reason for our instruction, salvation, consolation, and inspiration. But why should we bother ourselves about this mysterious doctrine? As long as we are good and live a respectable life why concern ourselves with this question of the Trinity? So speaks the religious indifferentian so common to-day. The answer is that it is not a matter of indifference what we believe in religion. It makes a tremendous difference whether we believe in the Deity of Jesus Christ and hence in the Trinity or believe that Jesus Christ was a good man whose authority, great or little, is to be subjected to the varying, changing Zeitgeist of every generation. It matters infinitely if Jesus Christ is the Divine Savior, the Divine Teacher of mankind; if “there is no other Name given under heaven among men whereby we must be saved.”

A clear-cut, energizing faith in Jesus as the Son of God and in the truth of His teaching is the *sine qua non* of Christianity. Says Frederic Harrison: “We have suffered our religion to slide from us . . . Our urgent task is to recover a religious faith as a basis of life, both personal and social.” However attractively it may be garnished with eloquent diction no new version of Christianity is needed, in the name of a progress and liberalism which, when examined, are seen to devitalize the very soul of our religion. To-day as always the all-sufficient authority for the doctrine of the Trinity rests in the unique personality of Jesus Christ, in the teaching and sacraments of His Church, and to-day as always this doctrine is the master doctrine of the Christian Faith.

ONE OF THE best ways to forget our own discomforts is to hunt up some one worse off than we are, and help him. The weak thing to do in discomfort or distress is to curl up and complain; the weakest thing is to give up. The strong thing is to forget discomfort and go about our business as if it did not exist; the stronger thing is to go further and help the weaker ones; the strongest thing is to accept trials and troubles as opportunities, looking unto God for wisdom; patience and strength unselfishly to do His will.—*The Way.*

SOCIAL SERVICE

+ Clinton Rogers Woodruff, Editor +

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

SOCIAL SERVICE DEPARTMENT RESUMED

ALTHOUGH the Social Service Department of THE LIVING CHURCH was suspended during the meetings of General Convention, there has happily been no suspension of social service work, either in the Church or in the community at large. There has been just as much interest manifested and just as much activity, as if the General Convention had not met. I presume that this, in one aspect of the case, may be regarded as most satisfactory.

The Joint Commission on Social Service has been made permanent. The following are the appointments for the coming three years: The Bishops of Connecticut, Newark, Massachusetts, Chicago, Utah, and Michigan; the Rev. Messrs. John Howard Melish of Long Island, Samuel Tyler and Frank H. Nelson of Southern Ohio, C. N. Lathrop of California, and John P. Peters, D.D., of New York. The laymen on the commission are John M. Glenn, diocese of New York; Dr. Jeffry R. Brackett and Robert A. Woods of the diocese of Massachusetts, William Fellowes Morgan of Newark, Samuel Mather of Ohio, Clinton Rogers Woodruff of Pennsylvania, H. D. W. English of Pittsburgh, and Rathbone Gardner of Rhode Island.

The new members of the commission are the Bishops of Connecticut and Newark; the Rev. Dr. Peters, who takes the place of Dean Sumner, and Mr. Rathbone Gardner.

The report of the commission for the three years ending September 1, 1913, was accepted and the following resolution, introduced by Mr. Gardner, was concurred in by the House of Bishops:

"WHEREAS, The moral and spiritual welfare of the people demand that the highest possible standard of living should everywhere be maintained, and that all conduct of industry should emphasize the search for such higher and humane forms and organizations as will generally elicit the personal initiative and self-respect of the workman, and give him a definite personal stake in the system of production to which his life is given; and

"WHEREAS, The most disproportionate inequality and glaring injustices, as well as misunderstandings, prejudice, and usual hatred as between employer and employee are widespread in our social and industrial life to-day; therefore be it

"Resolved, the House of Bishops concurring, That we, the members of the General Convention of the Protestant Episcopal Church, do hereby affirm that the Church stands for the ideal of social justice, and that it demands the achievement of a social order in which there shall be a more suitable distribution of wealth, in which the social cause of poverty and the gross human waste of the present order shall be eliminated; and in which every worker shall have a just return for that which he produces, a free opportunity for self-development, and a fair share in all the gains of progress. And since such a social order can only be achieved by the efforts of the many who, in the Spirit of Christ, put the common welfare above personal gain, the Church calls upon every communicant, clerical and lay, seriously to take part and to study the complex conditions under which we are called upon to live, and so to act that the present prejudice, hate, and injustice may be supplanted by mutual understanding, sympathy, and just feeling, and the ideal of thorough democracy may finally be realized in our land."

AGITATION FOR (ROMAN) CATHOLIC WEEK.

There has been considerable agitation for a (Roman) Catholic week. According to the secretary of the Social Service Commission of the Federation of Roman Catholic Societies, a current misunderstanding interprets the Catholic week to mean that all affiliated bodies of the Federation shall hold their own convention at the same time, and in the same city with the general Federation. This of course is plainly impossible. The social week is designed to include only the conventions of the special Roman Catholic societies, such as the Catholic Educational Association, The National Conference of Catholic Charities, the insurance, mutual benefit and social service agencies, such as the Colonization Society, the Militia of Christ, and similar bodies. Father Dietz further says, speaking for

Social Service: "It would be well if a way could be found to provide a general social programme, uniform and official, for all Catholic societies. Social works are becoming more numerous every year, and the duplication of many of these works by individual organizations, such as the Knights of Columbus, the Central-Verein, the Catholic Foresters, etc., etc., means extra expense and effort and smaller results. There ought to be a national programme, and one great national campaign, one headquarters in each state and city, from which social centers or Catholic city hall, all social activities would be directed. Each organization and each nationality may provide their lectures and organizers, and writers as they find proper, subject to the central commission and the ecclesiastical superiors."

CENTRAL NEW YORK COMMISSION IN ACTION

At a recent meeting of the Social Service Commission of the diocese of Central New York, the secretary was directed to write to the secretary of the Joint Commission, calling his attention to the need of inspection of the toilet rooms of railroad stations, especially in country districts, in view of the fact that large number of boys and girls receive first lessons in vice from the writings upon the walls of these places. In the debate it was brought out that the agents or those responsible would be made to keep walls of all toilets clean from obscenities, and that if they neglected this duty, some means should be found of proceeding against them as accessory after the fact to the circulation of obscene matter. It was felt that if the diocesan commissions, under the instruction of the Joint Commission, could simultaneously take up certain concrete objects the result would be more favorable to the crystallization of public sentiment upon these questions. Especially was it felt that the several commissions of each state like New York should act as a unit rather than separately. A resolution was also passed to secure, if possible, united action on the part of the several commissions in New York state, to present to the next legislature a bill directed against the practice of treating in saloons, by obliging each consumer to pay for his own drink.

RURAL CHILD LABOR IN ENGLAND

The British Home Office has published a report on a by-law made by the Devon County Council, prohibiting the employment of children "on school days, between the hours of 8:15 o'clock in the morning, and 4:30 o'clock in the afternoon."

Objection was raised to the by-law by various classes on the ground, that it resulted in hardship to small farmers, small-holders, and tradesmen in particular, and at the same time deprived the children—chiefly the boys—of wholesome meals, or money, given for light services rendered out of class hours. The evidence produced to the investigator appointed by the Home Office made it clear to his mind, that certain kinds of employment, in which children were sometimes engaged, was detrimental to their health, and that work of any kind in the morning rendered them tired, and placed them at a disadvantage with others, who came to school fresh. He found, however, that there was room for compromise on certain points, and suggests an amendment of the by-law as follows:

A child, liable to attend school full time, shall not be employed on school days during the half-hour immediately preceding the hour at which school is opened in the morning, nor during the half-hour immediately succeeding the hour at which school is closed in the afternoon, at the school, at which such child attends, nor during the midday interval, provided, that a child engaged in any of the following occupations, before the hour at which school is opened in the morning, or after the hour at which school is closed in the afternoon, shall not be deemed to be employed within the meaning of this by-law.

(1) Driving cattle to or from pasture, or taking horses to or from the farrier on the way to or from school.

(2) Carrying small quantities of milk and farm produce for delivery on the way to school.

(3) Performing domestic errands (but this does not in-

clude any work as errand boy in connection with any trade or business.

- (4) Carrying water for household use.
- (5) Carrying meals to any person or persons.

And provided also that for a consecutive half an hour during the midday interval, where such interval is not less than one hour and a half, a child may be employed to carry meals to any person or persons, to carry water for household use, or to perform other light services of a domestic character, or to run errands, and to deliver light parcels for any shopkeeper or tradesman, who has previously notified in writing the name of the child, and the times of the proposed employment to the school attendance officer for the district, or to the headmaster of the school.

WHAT THE IMMIGRANTS DO

Here are some facts about immigrants: They contribute eighty-nine per cent. of all the labor in the iron mines and steel mills.

- They refine nineteen-twentieths of the sugar.
- They build and keep in repair the railroad tracks.
- They build four-fifths of all the furniture.
- They do nine-tenths of all the work in the cotton mills.
- They make nineteen-twentieths of all the clothing.

They mine ninety per cent. of the coal.

They own eighty-one per cent. of the farms they operate. Which facts move the *American Leader* to remark: It strikes me that the problem is not, What are we going to do about him; but, What would we do without him?

THE PORTLAND Vice Commission submitted its final report in January 1913, and then went out of commission. It had, however, accomplished the enactment of the following legislation: (1) An ordinance affecting the sale of a certain kind of post cards; (2) An ordinance forbidding the employment of women in shooting galleries; (3) An ordinance affecting the licensing of massage parlors; (4) A statute called the Tin Plate Law; (5) An ordinance and a statute called the Nuisance and Abatement Law (following the lines of the Iowa Injunction Law; Wisconsin, Washington, and California also adopted recently substantially this same legislation). These last two pieces of legislation, according to the Rev. Henry Russell Talbot, who was chairman of the commission, are proving to be automatic and effective. (6) It has assisted in the passage of a statute establishing a Minimum Wage Commission in Oregon. (This also has been adopted by the states of California and Washington in similar form.)

THE SCRANTON Boys' Industrial Association, founded by Bishop Israel when he was in charge of St. Luke's Church, Scranton, has gone forward in its admirable work and is now one of the substantial factors in that city. The association has three departments—social, industrial, and governmental. The social department needs no special description. The industrial department is in charge of a competent craftsman and is teaching the boys various occupations. In the governmental department there is an election held every three months for the various officers with a view of training the boys in their duties as voters. The present rector of St. Luke's is the Rev. Robert P. Kreitler, and the superintendent of the association is Alfred J. Bevan.

A REPORT urging equal pay for women and men teachers and demanding that all higher branches of teaching be thrown open to women was adopted at the Tenth International Congress of Women recently held in Paris. Before a special section, Frau Salomon, president of the German National Council of Women, made a striking appeal for obligatory female social service. Her idea is to provide for one or two years' service in hospitals, infirmaries, and other public institutions, analogous to compulsory military service from men.

OUTLINES for sermons to be preached on National Tuberculosis Day (December 7th) have been prepared by the National Association for the Study and Prevention of Tuberculosis (105 East Twenty-second street, New York).

LEVELAYE, the Belgian economist, writes: "With the assistance of the clergy, everything in matters of social reform is easy; without such help, or in spite of it, all is difficult and at times impossible."

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

PARTY NAMES IN THE CHURCH

To the Editor of *The Living Church*:

THE Church to-day is coming up to her great vision of a world-wide conquest, and men in the Church are shaking off their selfish parochialism which has been hindering them from seeing this larger vision. In coming up to this larger vision, men are forgetting their particular brand of Churchmanship, and all are pulling for the biggest and best things pertaining to the advancement of the Kingdom of God. It is high time, it seems to me, that we should cease branding one another Low Church, Broad Church, or High Church. These brands are marking men with suspicion by one party or another. Are we not, so far, carnal when we make those distinctions?

Men of many minds in the Church are seeking only her best interests and are getting the larger vision. Are not all Churchmen Catholic-minded in this ancient Church, with this exception, that some have not, perhaps, come up to the greater vision?

As a Church leading in the great movement for Christian unity we should discard the labels and brands and think only of the high duties the Church owes to herself and to the world-people she is here to salt. The greater vision on the part of all will in God's good time fulfil all that we desire or deserve. Let us lay aside the partisan brands for they only cloud the vision, and postpone the day of greater accomplishments. When we stand together without brands, we shall all be ready with an attentive ear for a Name that will come up to the largest vision of the Church's mission to a divided Christendom, and a world-wide conquest. We are all Catholic Churchmen by virtue of our union with Christ in His ancient Church, and we are all Apostolic Churchmen by virtue of our union with the American branch of His Apostolic Church. On that basis we are all together with no divisive brands. I hope we shall more and more begin to look at one another in that way, and show to the world how those Churchmen love one another, though they are of many minds in many things.

Yours sincerely,

Louisville, Ky., November 1st.

EDW. S. DOAN.

NEWMAN'S AND GLADSTONE'S PRAYERS

To the Editor of *The Living Church*:

IN reply to the Rev. William C. Pope's question, kindly permit me to say that "Newman's Prayer" about the lengthening adrows is by Newman. It is either the ascription or the closing passage in one of his sermons, I do not recall which, and have not the means at hand to verify the reference. But it is, with slight adaptation, by none other than that sublime master of English.

New York, November 7th.

MELVILLE K. BAILEY.

To the Editor of *The Living Church*:

IN response to the letter of the Rev. Wm. C. Pope in your current number, I find the so-called "Gladstone Prayer" attributed to the "Rev. William Griffiths, who died February 28th, 1907," in the book *Lest We Grow Hard*, by Edward F. Russell.

LESTER LEAKE RILEY.

Cincinnati, Ohio, November 7, 1913.

THE POSITION OF SUFRAGAN BISHOPS

To the Editor of *The Living Church*:

MY call your attention to an inaccurate statement in your Summary of the General Convention in your issue of November 8th? It is not quite accurate to say that all of the measures affecting the standing of Suffragan Bishops met with defeat. In the House of Bishops, the proposals to make it lawful for a diocese to provide that a Suffragan Bishop might become the Ecclesiastical Authority in case of the inability, absence, or death of the Diocesan, did not meet with defeat. On the contrary, it having been urged that those dioceses having Suffragan Bishops should first all express their own wish in the matter, and it appearing that there was not sufficient time for a thorough discussion, the whole subject was referred to a committee of five Bishops with instructions to report to the House at the next meeting of the General Convention. This committee, consisting of the Bishops of West Virginia, Tennessee, North Carolina, Minnesota, and Chicago, organized by electing the Bishop of Minnesota as chairman and the Bishop of Chicago as secretary.

SAMUEL COOK EDSALL.

THE SOCIAL SERVICE REPORT

To the Editor of The Living Church:

TIS indeed gratifying to anyone who is interested in social justice and who loves the Catholic Church to which we belong to find such statements as make up that part of the report of the Joint Commission on Social Service which deals with industrial justice. It is indeed much to find that this body of the Church at least recognizes that the palliatives of so-called "Social Service," are as nothing in the minds of the workers so long as social injustice is by the Church passed over in silence.

Of course the utterances of the Commission sound very "mush and milky" to one who has been looking at these problems from the workers' viewpoint for any space of time. To such persons it seems absolutely astounding that the utterance of the rudimentary things expressed in the report should be deemed an adequate statement of the relationship of the Church to social justice. When, however, it is remembered that both the Commission and the Church which is back of it are almost entirely made up (unfortunately), of those whose social outlook has been almost wholly middle-class, one must say, "Thanks to the Father that we have gotten this far."

The main thing that one notices by its absence from the list of workingmen's demands enumerated in the report is the abolition of the profit-system. This is the ultimate aim and demand of all the Socialists, all the Syndicalists, and much of the world of organized labor. It ought to be mentioned. It ought to be featured. It is passed over. Let us hope that next time that may be the thing that the Joint Commission talks about.

BERNARD IDDINGS BELL,
Chairman, C. S. L. in America.

PRAYER FOR UNITY

To the Editor of The Living Church:

CHE Rev. William T. Manning, D.D., Chairman of the Executive Committee of the Joint Commission on the World Conference on Faith and Order, directs me to send to you the enclosed letter from a Roman Catholic priest, urging the paramount importance of universal and earnest prayer for the Reunion of Christendom.

A card containing Prayers suggested by the Commission can be had in any quantity on application to me.

Very sincerely yours,
ROBERT H. GARDINER.

Gardiner, Maine, November 7, 1913.

[Copy.]

"Denton, Texas, October 28, 1913.

"MR. ROBERT H. GARDINER—

"DEAR FRIEND:

"The copy 'The World Conference' read with much edification; it would be good to send it to every minister and priest in the entire country.

"This movement towards Unity has already done great good; recriminations, uncharitable language and actions between different bodies of Christians have ceased. If they agree not in faith, at least they are tolerant with one another. One great cause of scandal in the past which has made 50,000,000 Americans churchless was the uncharitable warfare between sects. God be blessed! This is now passed. The nation is becoming conscious of the need of Unity. Only by a United Christendom can the world see that it is from God.

"God hears the prayers said for reuniting the Church, but He is trying us as He did the Jews; then, when our prayer is heard, we will appreciate His gift of Unity more. Our sad experiences now will be a lesson for the future. They will never rend the seamless garment of Jesus Christ again. Christianity once reunited will remain so. Let the chairman's call for prayer be heeded; let the entire world form one chorus of prayer for Unity; then soon will it be realized. There has been too much argument and not enough prayer.

"Yours for speedy reunion—

"RAYMOND VERNIMONT, Priest
"Box 75, Denton, Texas."

THE CALDEY PROPERTY

To the Editor of The Living Church:

PERMIT me in behalf of historical accuracy to correct the error into which our erudite and entertaining, but no longer unknown Presbyter has fallen, when discussing the Caldey Benedictines, in his Travel Pictures for November 1st. I believe that even Don Aelred himself as well as his monks would sympathize with him, in his disappointment in them at their secession; but that is another matter. No doubt the good Presbyter's loyalty to Anglican standards has led him into the mistake of accusing them of theft, at least by inference. In his reasonable vexation he appears to have lost sight of the fact, that his unfounded accusations reflect upon the honor, honesty, and integrity of the much respected Lord Halifax, whom, I am sure, he would want least to wound; as

it implies that he was aiding and abetting such wrongdoing, which it would be if it were true.

A meeting was held at 88 Eaton Square S. W. London, England, July 17th last, called by Viscount Halifax and presided over by Lord Balfour of Burleigh, at which were also present Mr. Athelstan Riley, the Rt. Rev. the Bishop of Menevia, the Duke of Norfolk, Dom Aelred Carlyle, his solicitor, Mr. R. Cornwall, and Mr. H. W. Hill, who acted as secretary. Upon careful consideration of the situation, it was agreed at this meeting of representative Anglicans, Nonconformists, and Roman Catholics that in fairness to all concerned, the seceding Benedictines pay £3,000 to a similar movement in the Church of England; and although the donor of Pershore Abbey had given the Abbey *unconditionally* it was agreed to restore it to him, if he so wished. Hence this Abbey has been placed at the disposal of the Rev. Brother Denys as a free will offering to a good cause, by those leaving it, for what to them appears to be a better one.

Thanking you in advance for giving the above the publicity in your valuable journal, consistent with your spirit of fairness even towards those with whom you feel obliged to differ on religious grounds, believe me, I remain

Very respectfully yours,
Philadelphia, November 7th.

F. J. VOSS.

WORK AMONG NEGROES

To the Editor of The Living Church:

TN your issue of November 1st, the Rev. Dr. Bragg quotes me as having, at some time, favored Racial Bishops. I will state that

I am not at all opposed to Negro Bishops, but I am opposed to the manner of the making of them under the "Missionary District Plan," which is not according to the law of the Catholic Church. I have differed with Dr. Bragg and other advocates of this plan, with a persistency as pronounced as theirs.

What I have always insisted upon is that nothing is being done to improve the sad condition of the negro work of the Church in the South. The Promised Land seems to be the imaginary Missionary District, which apparently is far away. Shall we wait until we reach it for some practical effort to be put forth for the salvation of the Southern negro? Shall we wait upon some action of the General Convention to amend the Constitution of the Episcopal Church, that an experiment may be tried, which may or may not prove successful? Even if such an amendment were made, it is six years off before it will be effective.

Why won't some of the Southern Bishops, clergymen, and laymen, who profess so much interest in the salvation of the negro, try something practical with the machinery they now have at hand? Six years is a long time to wait, even though one's hopes are pinned on a hobby.

I am satisfied that the Provincial System is competent to solve this problem that is so perplexing for Churchmen. The introduction of this system into the Church in this country was one of the most far-reaching pieces of legislation enacted by the last General Convention. It makes possible a good many things: among them the Provincial recognition of the Southern negroes' status in the Church without committing the Church at large to the Southern policy of segregation. What objection can there be to the consecration of a negro Suffragan for this work? Practically, nearly all of the Southern dioceses have Colored Convocations. The negro Suffragan, under our present system, can be consecrated at once; and if the Province so desires it, he could be placed in charge of the entire negro work of the Province.

As to representation in the House of Deputies, that might also be arranged under the present law. In the Fourth Province there are nine dioceses. Why could not one clerical and one lay negro delegate be elected rotationally from the dioceses of the Province? This magnanimous act would occur in each diocese once in twenty-seven years. Perhaps, however, the Provincial Synod may be able to arrange it so that the negro work in the Province might be represented in General Convention from the Province itself, and there would be no bitter pills for any one to swallow.

Some such action ought to be taken by the Southern Provinces as soon as possible, that results of some kind may manifest themselves. As it is now, the only thing that is being done is, the lamentable cry for relief from a situation that no one has seriously tried to improve by any practical effort.

Chicago, November 8, 1913.

J. B. MASSIAH.

BE DILIGENT and faithful, patient and hopeful, one and all of you; and may we all know, at all times, that verily the Eternal rules above us, and that nothing finally wrong has happened or can happen.—Thomas Carlyle.

WHO IS MORE worthy of respect than a man weighed down by the weight of years? It is our bounden duty to render to old age and infirmity that same succor which we received from them in our infancy.—Saurin.

LITERARY

REVISION OF THE PRAYER BOOK

A Prayer Book Revised: being the services of the Book of Common Prayer, with sundry alterations and additions offered to the reader.
With preface by the Rt. Rev. Charles Gore, D.D., Lord Bishop of Oxford. London: A. R. Mowbray & Co., 1913. Milwaukee: The Young Churchman Co. \$1.80; by mail \$1.90.

The same great demand that caused our late revision of the Prayer Book in 1892 and that has resulted in the new reopening of the subject, has occasioned an unmistakably persistent desire for the revision of the English Prayer Book. Liturgical knowledge has made an enormous advance and attained an increased breadth of dissemination since the Oxford Movement, and a pretty solid body of opinion now presses for a more adequate recognition of liturgical principles than is shown in our present Prayer Book, which has not undergone, since 1549, one single revision whose main animus was liturgical, except our own revision of 1892. Again, the new age (as every new age) makes bugbears of some shibboleths of former ages, and our modern people shudder at some things that used to rouse enthusiasm. This new proposed Prayer Book aims at satisfying both these demands. The work was undertaken at the instance of Bishop Gore, by an anonymous editor, who has had the coöperation of many liturgical students. It might not wholly satisfy the E.C.U. but it has nearly everything that Lord Halifax and those who think with him demanded in any revision if one should be made (see *Church Times*, November 10, 1911). It represents "the ideal of revision entertained by a competent scholar or group of competent scholars," such as the conservative and most learned group who have done so much lately to bring liturgies in England to a dignified position in the scholarly world. On the other hand the editors say, "Without attempting to dogmatise on points of theology, we have thought it essential to omit some phrases which cause discomfort to many thoughtful and devout minds at the present time: there are some ideas which do cause such discomfort, and are no necessary part of the Christian faith; and there are phrases based upon them which are a strain upon consciences and sometimes a bar to entrance into the ministry. The mention of God's wrath in connection with new-born infants is one of these; the prominence given to the Hebrew patriarchs in connection with Christian monogamy is another, though a lesser one."

The excisions are not numerous. The main direction of the book is toward enrichment by restoration.

The Kalendar is interesting. There are saints from various calendars, and a number of new feasts: Commemoration of Prophets, Confessors, and Reformers, English missionaries, King Alfred, Robert Grosseteste, George Herbert, Thomas Ken, Lancelot Andrewes, Nicholas Ferrar, William Law, John Wesley. One cannot help imagining that some of these would feel lonesome without King Charles and William Laud. "Certain Notes" serve as general rubrics, dealing with posture, use of antiphons, etc. Mattins begins with "O Lord, open thou our lips"; the penitential introduction that we now have is made "A Form of Confession" to be used for "occasions of penitence," separate from the choir-offices, though it may be used before them as at present. An alternative to the *Te Deum* suitable to penitential seasons is taken from Isaiah xxvi. The office ends with the Third Collect, intercessory prayers being permitted afterward. Prime, adapted from the Breviary, contains the Athanasian Creed for major feasts. Evensong begins with "O Lord, open thou our lips" and ends after the Third Collect. A Compline, considerably modified from the Breviary, may be said in addition to Evensong. The Litany is straightened out in a few details. "The Rogation" is a service for Rogation Days and like occasions, making use of the Beatitudes with appropriate collects. Occasional prayers and thanksgivings are much increased. There is a form for singing *Te Deum* (with collects, etc.) on occasions of thanksgiving. The Communion contains the Ten Commandments, the Summary of the Law, some of our Lord's warnings about offences, *Miserere*, and prayers—no curses.

After these somewhat radical changes, it is a bit surprising to see how little the reviser has done with the Eucharist. The Priest begins with the preparatory collect, the choir sings *Kyrie Eleison* in Greek or English (or the Decalogue may be used); then come the Collect, Epistle, and Gospel of the day, the Creed, Sermon, Offertory, Prayer for the Church Militant, "Ye that do truly," Confession, Absolution, and Comfortable Words, much as at present. Then comes the *Sursum corda* and the Preface, followed at once by the Consecration, without the interruption of the Prayer of Humble Access. In the Consecration, just before the Words of Institution, comes the prayer to "bless and sanctify with thy Holy Spirit and Word these thy gifts," etc., "that they may be unto us the body and blood" of our Lord. After the Words of Institution there is an Oblation; not the one that we have in this place, but the prayer for acceptance of the sacrifice which with us follows the Invocation of the Holy Spirit. The rest of the Consecration is like ours. Then

comes at once "Our Father" and the Prayer of Humble Access. At the Communion of the people, the Priest says first to all the communicants, "The Body of our Lord Jesus Christ, which was given for you, and his Blood which was shed for you, preserve your bodies and souls unto eternal life. Draw near with faith; take, eat and drink this in remembrance of him, and feed on him in your hearts by faith with thanksgiving." And to each communicant, "The Body of our Lord preserve thy body and soul unto eternal life," and similarly with the Blood. After the Communion come the Thanksgiving, *Gloria in excelsis*, Post-communion collect, and Benediction.

For the rest of the book a few notes must suffice. Invitations are provided to use with *Venite*. Questions on the Catholic Church are added in the Catechism, the Decalogue is much shortened and "our spiritual enemy" left out. The sign of the cross is to be used in Confirmation, equal vows in Matrimony, reservation in Communion of the sick. There is an office of Laying on of Hands upon a sick person, and one for the Anointing, more and better offices for the sick, dying, and departed, including explicit prayers for the dead, and a requiem. In the Ordinal, the ancient consecrating prayers are imitated in long formulae beginning "It is very meet, right," etc.

Innumerable changes of details throughout the book could not be noticed here, but they add to its atmosphere of strangeness.

No one who has used the Prayer Book can fail to be interested in this book, which, though absolutely unofficial, is bound to have great influence and weight. The private status of it gives it a character entirely different from (e.g.) our Book Annexed; and it is the most thorough thing of its kind that has yet been done. Each priest will of course have decided opinions on each one of the changes here noted. Some of them will probably appeal to most as a great relief, such as the removal of the Ten Commandments and the exhortations to the realm of the permitted. Some would be generally welcome additions. But why offer us Prime, an office meant for a very early hour, but scarcely thus usable after Mattins, which in our churches is so late? Sext might be better. If it is meant for communities rather than parishes, we are already provided with better ones than this for the purpose. One almost gathers that Prime here is only meant as a hiding-place for the Athanasian Creed. American Churchmen will probably feel that our Oblation in the Eucharist, in spite of its tangled construction, is better than the one suggested. And in the Invocation of the Holy Spirit, is it not a pity, when changes of wording are being freely made, to leave "Holy Spirit and Word," which is so obscure? It should be noticed that in the proposed formula the order of parts is Western (instead of Eastern as in the American book), only adding the Eastern feature of the mention of the Holy Spirit. This is certainly better if we use Western ceremonial, and we are Western, anyhow: but many would object to this, holding that the Eastern use is alone correct in this matter. A more general criticism would be that there are vastly too many little changes. Transposing, or removing, or adding whole sections of a liturgy would improve matters immensely, but when almost every page introduces changes of wording the effect is irritating, as we experience (though the fault is ours) when we go to an English service.

There is so much to praise in this work for an improved liturgy that it seems ungracious to make these criticisms upon it. It is scarcely open to doubt that if this Revised Prayer Book were to be adopted as it stands it would give to the younger generation a book of worship much more in line with those of the patristic age, and of the historic Church generally, and more adapted to certain requirements of the modern world, than either the present English or American Prayer Book, even if we ourselves could never become accustomed to it.

BOWYER STEWART.

BIOGRAPHY

Life and Times of Gilbert Sheldon. By Vernon Staley. London: Wells Gardner, Darton & Co., Ltd. Milwaukee: The Young Churchman Co. Price \$3.00; by mail \$3.15.

The subject of this biography was born of poor parents in 1598. He graduated at Trinity College, Oxford, and later became warden of All Souls, from which position he was ejected at the period of the Commonwealth. He was the friend and adviser of Charles I. during the period of the civil wars. At the Restoration he became Bishop of London, was present at the Savoy Conference, later became Archbishop of Canterbury, and died in 1677. That he was a man of generosity, courage, purity, and simplicity of life, Canon Staley abundantly shows. To the University of Oxford he presented the famous Sheldonian Theatre, and in this and other ways gave away what would correspond to something like a million and a half dollars of our money. Yet in his will he wrote: "My body I desire may be devoutly buried, but very privately and speedily, that my funeral may not waste much of what I leave behind me for better uses." Such words and acts ring true. Yet Coleridge said of him that he was "the most virulent enemy and poisoner of the English Church,"

and Burnet wrote that "he had less virtue and less religion." Other writers have repeated this slander. There seems no excuse for such criticism except that he was somewhat rigid in his attitude to Puritanism, and that his religion was not at all of their stripe, for to young noblemen he gave advice such as this: "Let it be your principal care to become honest men, and afterwards be as devout and religious as you will: no piety will be of any advantage to yourselves or anyone else unless you are honest and moral men." The present volume is the first biography ever published of this almost forgotten worthy of the Church of England. The materials for the *Life* are scanty and the author has not perhaps made the best possible use of the available material. But his book was well worth writing and it must be a great satisfaction to Canon Staley to have done something to rehabilitate the reputation of one who has been so stupidly and unjustly accused.

W. P. L.

Henry Bromby. By the Rev. J. H. B. Mace, M.A. Longmans, Green & Co.

Mr. J. H. B. Mace, whose *What, then, is the Gospel?* received such wide commendation last year, publishes this fall a biographical study of his relative, Henry Bromby, the late vicar of All Saints' Clifton, England.

Henry Bromby was the son of Charles Bromby, sometime Bishop of Tasmania. He graduated from Cambridge in 1864 and was ordained to the vicarage of St. John's Hobart, in his father's diocese, afterwards becoming Dean of the Cathedral. He was a zealous Catholic and faithful parish priest, and his life in the colonies is an inspiring record of efficient and devoted service. Upon the Bishop's resignation in 1882, Henry Bromby returned to England with his father and was for ten years vicar of Bethnal Green, and from 1892 till his death in 1911, vicar of the important parish of All Saints', Clifton.

Mr. Mace tells the story of a laborious and consecrated life charmingly and well. The volume is illuminated by many letters, many of a spiritual character, from Henry Bromby to his friends, and particularly to his sister, known in religion as Mother Gertrude of the Congregation of the Incarnation, Saltley, Birmingham; and by extracts and notes of his mission sermons, addresses, and instructions. The book is attractively bound and well printed.

MISCELLANEOUS

Types of English Piety. By R. H. Coats. Edinburgh: T. & T. Clark. Imported by Charles Scribner's Sons, New York. Price \$1.58 postpaid.

An attempt at cataloguing and classifying outstanding personalities in the history of English Christianity. The attempt is not very successful, because of the utterly fallacious method of making certain general types mutually exclusive, as though the evangelical character cannot possibly be also mystical, or the mystical sacerdotal. Of course as a consequence of this false discrimination the writer is able to give some color to his thesis, that neither evangelical, mystical, nor sacerdotal piety is what is needed at the present day, but the type of "liberal Christians" who "cannot take the sacerdotal view of religion, for they regard the sacraments as stimuli and aids to the religious life, rather than as in any sense necessary to it. Still less can they adopt the standpoint of evangelicism. They do not accept its doctrines, and cannot speak its language of grace and sin. Their affinities are rather with the mystical type of piety, with which they are nevertheless not in close sympathy, because of its tendency to exalt mere subjective feeling over intellect in religion. Liberal Christians naturally seek a rational basis for their belief, and they incline to rest their faith on a simple theism." The book is a flagrant example of setting up your own man of straw and then demolishing him. A. W. J.

A FESTAL SETTING of the Nicene Creed by the Rev. John Henry Hopkins, D.D., has been published by the Gamble Hinged Music Co. of Chicago. Dr. Hopkins brings to his task the special qualities of the priest as well as those of the musician. The result is a magnificent setting, rising to triumphant heights of spiritual conviction in the majestic phrases relating to the Godhead and the Resurrection, and expressive of the deepest devotional feeling in the *Incarnatus*, and marked throughout by intellectual clarity of a very high order. Dr. Hopkins is widely known throughout the Church for just these qualities, and his musical ability is fully equal to his spiritual and intellectual strength. His "Nicene Creed" is destined for a wide use on great festivals and other occasions when the majestic and triumphant aspects of the Catholic Faith need adequate musical expression. It may be hoped that this rendering of the Creed will be the nucleus around which an entire service may be composed.

A NEW VOLUME of Peloubet's *Select Notes* on the International Sunday school lessons for 1914 is at hand, and has the large measure of value that always attaches to this work. The lessons are of course not such as are easily adapted to use in Church Sunday schools, but the Scriptural passages are well commented upon and amplified for teachers' use by this standard work. [W. A. Wilde Co., Boston. Price \$1.00 net.]

SUNDAY SCHOOL WORK

Rev. Charles Smith Lewis, Editor

Communications intended for the Editor of this Department should be addressed to 1535 Central Avenue, Indianapolis, Indiana

THE General Convention radically revised the organization, personnel and purposes of the General Board of Religious Education, while still continuing a board under this title. The importance and far-reaching consequences of this action call for careful consideration of what was done, and so far as may be, of the ideal that lay behind it.

The ideal has been well stated by Mr. Pepper, who said in his address before the joint session of the Convention:

"There are two theories of the contribution that the Church should make to the cause of religious education. One theory is that religious education is a department of education at large; that secular education is another department; that the department of religious education is, as it were, supplemental to secular education, and that people may or may not dip in to the subject of religious education as they prefer.

"The logical result of this conception is to focus exclusive attention upon the Sunday school as supplementary to the day school and to devote one's energies to the promulgation of formal systems of lessons and instruction, in forgetfulness, it seems to me, of the obvious fact that the method of the true teacher is no more communicable than his dress or his manners.

"On the other hand there is the theory that there is neither religious education nor secular education, but just *education*; and that if in the educational process you neglect the development of the religious faculties, it is not merely that you dwarf religion, but that you make a mess of the whole business."

As Mr. Pepper says later in his speech, "the board emphasizes the truth that the Church is a great teaching body" and its purpose is to correlate all the various forces that are now being employed in training the children of the nation so that they may "present an ideal of Christian Education that will compel the service of the choicest young men and young women; that this nation has to offer."

THE NEW BOARD then springs from the ideal that the Church has before her a large responsibility for moulding public opinion and winning men to recognize that the whole educational effort of the nation must be religious at its source, and in its processes. Bishop Brent stated the need for this very forcibly in his speech which was printed in THE LIVING CHURCH for November 1st, when he said:

"Let education proceed along the lines upon which it has been run, certainly in this Western world, and it takes you straight into the morass of materialism. It makes no difference how refined that materialism is, materialism is nevertheless materialism, and it is even more deadly in its refined than in its gross form."

To attempt to fulfil this ideal the General Convention has widened out the purpose of the General Board of Religious Education until it has as its aim the development and unification of the whole field of education so far as this comes within the control of the Constitution and Canons of the General Convention. It must include not only the wee small field that was given to the old board, the Sunday school and the primary and secondary schools. It must include the colleges and universities, the seminaries and training schools of whatever kind. It must touch the teaching side of the parochial life. It must seek to reach into the secular institutions, not as in any way encroaching upon their state-given rights to irreligious or non-religious freedom, but as bringing into the lives of the young men and young women there the transfiguring power of the Gospel of Jesus Christ. It must seek to make more effective the present existing Church schools, whether these are diocesan or individual, so far as they claim the right to the influence that comes from the Church's name. It must seek to make them more effective not as places for acquiring knowledge, but as training places for the development of Christian character. It must lay a gentle but insistent hand upon the seminaries and quicken them to a new vision of the work of the ministry, that shall see that a most necessary part of its work is training

those who come under the Church's influence so that the dominant force in their education is religion and that the religion of the Gospel. In other words the new board has before it a work that has no end to its extent nor to its importance for the nation as well as the Church.

To ACCOMPLISH this end the General Convention not only thus radically widened the purpose and scope of the board's work, it equally radically changed the makeup of the board. In place of the old board of the Presiding Bishop, twenty-one persons appointed by the chairmen of the two Houses, and sixteen others elected by the Sunday School Conventions of the Departments, the present board is about half as large. Twelve persons, without regard to their rank, are chosen by the same two men, now acting together for this purpose, and eight persons chosen after this General Convention by the Provinces, these eight being for this time appointed as are the others. In this way the board is made up of twenty-two members, the Presiding Bishop and the General Secretary, when chosen, being the other two. The persons so chosen at this Convention are as follows: The Bishops of Tennessee, Connecticut, Bethlehem, Chicago, Newark, and the Coadjutor of New Hampshire; Rev. Messrs. W. M. Groton, C. H. Young, and C. P. Mills; Messrs. W. Fellowes Morgan, George Wharton Pepper, and Robert H. Gardiner. These twelve represent the General Convention and serve until their successors are appointed by that body. The following are chosen to represent the Provinces and serve until the Province elects: I. Rev. Anson P. Stokes of Connecticut, II. Rev. Charles H. Boynton, Ph.D., of New York, III. Rev. L. N. Caley of Pennsylvania, IV. Rev. Mercer P. Logan of Tennessee, V. Prof. C. R. Fish of Milwaukee, VI. Rev. F. A. McElwain of Minnesota, VII. Rev. James Wise of Missouri, VIII. Rev. E. L. Parsons of California.

Of these twenty men Bishop Gailor, Dean Groton, and Mr. Pepper represent the new element that has been put into the first group, and in the second group the only old members of the board are Messrs. Caley and Fish, together with Dr. Logan, who was department secretary for the Fourth Department.

The board will meet, it is understood, very soon, and will then elect its general secretary and determine on the way in which it shall carry out, at first at any rate, its widened responsibilities.

THE CANON has one unfortunate section, the fourth. This states that the "Sunday School Convention of each Province, where at present organized, shall become the Provincial Board of Religious Education. This Provincial Board shall be auxiliary to the General Board and unless otherwise constituted by its own action shall be composed of the Bishops officially resident within the Province and of five other members from each Diocese and Missionary District within such Province." In the first place there is no Sunday school convention of any Province. The old Departments are not as a matter of law merged into the Provinces. The Provinces are created by the canon passed at this Convention *de novo*, in accordance with the Constitution. It is therefore decidedly a question whether there is any such body as the Sunday school convention of the Province. But assuming that there is, what does this section do? It states that this Sunday school convention is the Provincial Board of the Province. But that is one of the specific rights granted to the Provincial Synod, as Section V of Provinces states. "It shall have power to act as or provide for . . . (b) a Provincial Board of Education." Does the Educational Canon take from the Provincial Synod the right given it by canon, for that same canon requires that all the synod's actions must conform to the General Canons? Further, the Educational Canon leaves to the Provincial Board, *i.e.*, the "Sunday School Convention of the Province," the final determination of its own constitution, putting the old regulations in force *unless changed by the Provincial Board*." It is, to say the least, unfortunate that at the outset there should be this contradiction, and that again this year there should be the problem of interpretation of the canon before the entire educational organization can be fully put to work. Fortunately it does not involve the board itself this time, and we have no doubt that there will be no serious difficulty in deciding which canon is superior.

WE CANNOT look upon this new plan of the board without some wonder as to what is to be the status of the Sunday school

work under the new organization. If the outcome is to be in any way a check upon the progress of the schools, not in the "promulgation of formal systems of lessons and instruction," as Mr. Pepper describes one aspect of the Sunday school work that has been done in the past, but in that which the G.B.R.E. insisted upon, *i.e.*, the application of fundamental educational principles to the whole matter of the training of the Church's children, then the new movement with its wider outlook will be most disastrous. We do not believe, however, that any such result will follow. The dominance of Sunday school men no longer rules in the board, for its primary purpose is not now the development of the Sunday schools. But the men who are still on it are as much interested in perfecting the one nationwide force which we can bring to bear to further the general ideal as any of the others were. The new requirements necessitated, both by the smaller board and the wider responsibility, a changed proportion of Sunday school enthusiasts. The most important work is already done, the Curriculum and the Teacher Training standards and Correspondence Course. The new board we confidently believe will carry on what has been undertaken and perfect it as opportunity arises. It is the Church's authoritative organ for developing Christian education in the Church. As such it will have the same hearty and faithful support that the older board had. It is the beginning of a new day. The work is God's. We must be the loyal steadfast workers.

ST. MATTHEW'S Sunday school, Kenosha, Wis., had a most interesting function on the last day of September. It was the third annual banquet of the officers and teachers of the Sunday school who gathered in the guild hall as the guests of the vestry of the parish and after a most delightful banquet—the writer speaks from personal knowledge, having had the honor of being asked to speak on the curriculum—listened to the rector and the superintendent outline the policy and plans of the winter, "looking" ahead now to Lenten offerings and the final exhibit. After the address on the curriculum the company resolved itself into a committee of the whole to discuss various details. The editor found out incidentally one element in the success of this school. The rector (the Rev. Frederick Ingleby), reminded the teachers that the week-day sessions of the school were quite as important as the Sunday sessions. By these week-day sessions it appears he means the gathering by each teacher of his (and there are about fifteen men teachers) or her scholars in the teacher's own home for an evening of work and pleasure. Another point that is worth giving wider circulation is that no child is recorded as a regular member of the school until he or she has been present three successive Sundays. Akin to this is the rule in Trinity Sunday School of Cranford, N. J., whose announcement is at hand. "Only those who present the Registration Card furnished by the School duly signed by Parent or Guardian are enrolled as scholars. Another rule of Trinity school is valuable for checking tardiness. The scholars are grouped according to the percentage of their attendance into three grades. The rule is 'Five times late will count as once absent.' And the attendance records begin at Advent, in this way marking the Church year.

A SIMPLE SCHOOL psychology has been published by the American Book Company, a copy of which is at hand (*The Training of Children, A Book for Young Teachers*, by John Wirt Dinsmore, Professor in Pedagogy and Dean of the Normal School of Berea College, Berea, Ky. Price \$1.00.) The book is very simply written with the purpose of giving young teachers a better "understanding of the child mind." It is in two parts, the first devoted to Child Life Prior to School Age, the second to School Life.

While in no sense a technical book it does give technical knowledge of pedagogical psychology, and as such we commend it most heartily to teachers who need simple information on this subject prior to a more careful study of it from the point of view of religious teaching.

THE CHURCH MILITANT

Are these the times of peril long foretold,

When foes within the Church, and foes without,

Attack the holy Faith with cunning doubt,

And error reigneth in new forms, and old?

While 'mid the cries of conflict sin, and hate,

Thou, O our patient Lord, alone canst know;

Thou, who dost watch while tares with wheat must grow,

How many loyal souls on Thee still wait!

Doubtless "a noble army" Thou canst see,

Its mighty hosts beneath Thy sacred Cross

Strong to embrace all pain, and shame, and loss—

Ready to suffer, and to die for Thee!

All souls shall know, when Time for aye has fled,

O Galilean, Thou hast conquered!

A. M. Coxe.

THE NIGHT IS DARK

The night is dark, yet I can feel Thy love,
Dear Lord, in benediction from above.
It guards my soul from sin's enticing snare;
In mercy deign to hear Thy servant's prayer.

The night is dark, my path I scarce can see;
I hear Thy Voice and turn again to Thee.
It rescues me from sorrow and despair;
In mercy deign to hear Thy servant's prayer.

The night is dark, through strange and thorny ways
I pass, but still undaunted sing Thy praise.
My hardest cross in life I learn to bear;
In mercy deign to hear thy servant's prayer.

The night is dark, I hear the angels' song
Through all the world and I again am strong
Through Christ to conquer, in His Presence rare;
In mercy deign to hear thy servant's prayer.

The night is dark, but day at last shall shine,
Imprisoned souls to free by light divine,
At last released from chains of sin and care;
In mercy deign to hear thy servant's prayer.

The night is dark, but I am ne'er alone,
As Thou art near in love to guard Thine own.
By faith I see the land of Canaan fair;
In mercy deign to hear thy servant's prayer.

MARTHA A. KIDDER.

JOHNSON AND VAMBERY

BY ROLAND RINGWALT

GERMAN fairy stories have much to say of bold and crafty little tailors, who outwit their foes, trap giants, force their way through jungles and barricades, and finally win brides of wealth and power. But the sober history of Andrew Johnson, and the just ended life of Arminius Vambery startle readers who can unperturbed read Grimm's quaintest legends. The old story of the London tailor who rose to knighthood is eclipsed by these men, whose ambition was boundless and whose courage faced all things.

Andrew Johnson's work-bench was only a stepping stone to political life, and before the war he delivered a speech that still lives. He urged what later came to be called Homestead legislation, that is, he favored giving the public lands to actual settlers, and he could find precedent in the land warrants that before the Revolution were given as rewards for military services. Shrewd enough not to openly attack slavery, Johnson yet pointed out what a West of small land owners would be, and made himself more than any man of his time the champion of the poor whites of the South. If, as is often said, he could not read until after his marriage, it is yet true that he was alderman, mayor, member of the legislature, representative, governor, and United States senator before the war came. Of all the senators from the South, he alone stood by the Union, and as military governor of Tennessee he displayed a courage not inferior to that of Andrew Jackson at New Orleans.

One instance out of many will show the man's daring. He was informed that he would be shot if he entered a certain community. He promptly entered, prepared for a speech, referred to the threat, called on his enemies to kill him or be quiet, paused, and said what he had to say. In 1864 he was chosen Vice-President, and Lincoln's death raised him to the chief magistracy. Within a few hours he was threatening to hang a hundred or so of his former opponents, then came a reconciliation with his bitterest enemies, and a breach with his own party. The sarcasm of Thaddeus Stevens, the hatred of Edwin M. Stanton, the legal astuteness of Ben Butler, the voluminous resources of Charles Sumner, were all let loose on Andrew Johnson. Perhaps the Federalists did not hate Jefferson, or the Whigs hate Jackson so bitterly as the Republicans hated the man whose name had so recently been on their own ticket. Nor was he at all lacking in the characteristics of the good hater an earlier Johnson had commended. The probabilities are that he really looked to his own death. Before the war two slavery men had threatened to kill him, during the war Secessionists had attempted it, as President he believed that his own party would drive him from office and then condemn him to death as a traitor. Although he kept his seat by the margin of one vote, his opponents were so bent on his

downfall that it was no easy matter to win consent for the hearing of his last message. Even after his stormy term, the love of politics was in his dauntless soul.

Nearly everyone can forgive an inferior, but few pardon an equal, and still fewer a superior. During the war, Johnson had no warmer friend than Oliver P. Morton, Indiana's great executive. In the controversies of reconstruction they parted, and Morton voted for the impeachment. When at a later day they met, Johnson greeted his old friend and took Morton's hand. As Morton said, after death had removed Johnson from earth, it was only a brave man who could do that. Without a word or a scowl, the man from the village work-bench passed over the rage and rancor and shook hands with the old ally of years in which the nation's life had trembled in the scales.

While our Free Soil movement was splitting up states and sections, Arminius Vambery was a Jewish boy on the work-bench of a Hungarian tailor. Before he was out of his teens he had four European languages at his command, and found employment as a tutor. However, the four languages he could teach meant less to him than the one in which he was beginner. With an adventurer's knowledge of Turkish, he wandered Eastward, and recited Turkish and Persian poems until caliphs wondered what talents might lie in this ragged beggar. Rich Moslems sought instruction from him and whatever he may have taught them of Frankish speech, he learned from them the words and ways of Islam. Step by step he mounted up the ladder of Turkish polities, and yet when it seemed that he might be Grand Vizier he went off for rambles among Persians and Afghans, in Samarcand and Bakhara. Robed as a dervish he must have chanced death by torture unnumbered times. No mere shot at a tiger, no evening with a group of dancers, no formal dinner with a few grandes would satisfy Arminius Vambery. It was his yearning to see the East, if he had seen the tents of high functionaries, he felt drawn to the wanderers of the desert, and his private summary was that of Esther, "If I perish, I perish."

Vambery did not wake to find himself famous, because he never slept, but he was aware that all Europe counted him as an Orientalist and that a portion of it considered him a dangerous man. There were plenty of respectable and learned men in Hungary who did not know what this rambler might do next, there were fathers who preferred a dull scholar to a genius who might be a spy for the Sultan. Yet a glow of enthusiasm in England helped Vambery to the chair of Oriental languages in Budapest, and his extraordinary correspondence with all sorts and conditions of men in Eastern lands might surpass Sir John Mandeville. Beaconsfield said, "An Arab is a Jew on horseback," and the Hungarian tailor-boy was at home among his named cousins from the loins of Esau.

As a Jew of earlier days might have hated Egypt or Assyria, Babylon or Rome, so Vambery hated Russia. The giant steps of Russia in Asia roused him, and to the utmost of his powers he warned England against her peril. For years there were rumors of a great conflict between England and Russia, and had the arms clashed Vambery would have stood high among the famous civilians of the world. The war came not; in its stead came a reconciliation, and Vambery may be only remembered as a linguist. Had England decided on a stubborn resistance to the Slav, the learned Jew, the adventurer, the explorer, the polyglot, the man who had talked with viziers and journeyed with camel drivers, would have had the ear of Victoria and her ablest counselors of state. Before he died, he was an advisor of the Sultan.

The nineteenth century saw these restless spirits at work on the tailor's bench, and the twentieth century has seen Vambery close a life of more than four score years. It is difficult to be astonished at any page in the history of modern labor. George Stephenson and Abraham Lincoln surpass everyone else, but even if they fill a long page, Andrew Johnson and Arminius Vambery make interesting footnotes.

CAN a busy man be devout? That depends upon whether our religion is something that lives in us, or is something added on. We live by breathing. If the preoccupations of our busy lives have stopped our spirit's breath, then the Church must spend its strength as the physician does over the body of a half-drowned man, seeking to get his lungs at work again. Then it becomes an anxious question whether we are alive. But the health of the lungs is in deep breathing. The call of holy days is to a deeper breath of the divine air, that we may be strong and true in crowded hours.—*Church Fly Leaf.*

Church Kalendar



Nov. 1—All Saints' Day.
.. 2—Twenty-fourth Sunday after Trinity.
.. 9—Twenty-fifth Sunday after Trinity.
.. 16—Twenty-sixth Sunday after Trinity.
.. 23—Sunday next before Advent.
.. 30—First Sunday in Advent.

KALENDAR OF COMING EVENTS

Nov. 18—Convention of the Diocese of Albany, at All Saints' Cathedral, Albany, N. Y.
.. 18—Convention of the Diocese of New Hampshire.

MISSIONARIES AVAILABLE FOR APPOINTMENTS

[Address for all of these, Church Missions House, 281 Fourth Avenue, New York. All correspondence should be with Mr. JOHN W. WOOD, Secretary, 281 Fourth Avenue, New York; not with the missionaries direct, as they do not make their own appointments.]

ALASKA

Rt. Rev. P. T. Rowe, D.D.
Rev. Hudson Stuck, D.D.
Miss Adda Knox (in Department V).
Mr. C. W. Williams (in Department V).

BRAZIL

Rt. Rev. L. L. Kinsolving, D.D.
Rev. W. C. Brown, D.D.

HANKOW

Dr. Mary V. Glenton.

IDAHO

Rt. Rev. J. B. Funsten, D.D.

KYOTO

Rt. Rev. H. St. George Tucker, D.D.
Rev. I. H. Correll, D.D.

MEXICO

Rev. William Watson.

PHILIPPINE ISLANDS

Rev. E. A. Sibley (in Department V).

TOKYO

Rt. Rev. John McKim, D.D.
Rev. P. C. Daito.
Rev. J. Hubbard Lloyd.

WESTERN COLORADO

Rt. Rev. B. Brewster, D.D.

WUHUA

Rt. Rev. D. T. Huntington, D.D.

Personal Mention

THE REV. W. H. BALL, late of Concord, N. C., has spent the last month in Florida, and has decided to accept work under Bishop Gray. Will the senders of THE LIVING CHURCH and other papers kindly address them in future to Kissimmee, Fla.

THE REV. F. M. C. BEDELL, for the past six years rector of St. John's Church, Frostburg, Maryland, has resigned his parish, to take effect December 1st, and has accepted an appointment from the Bishop of Bethlehem as Warden of Leonard Hall, South Bethlehem, Pa., the school for candidates for the ministry in the diocese of Bethlehem.

ON SUNDAY, November 2nd, Archdeacon Henry B. Bryan assumed charge of Trinity Cathedral, diocese of Easton, as Dean. Large congregations greeted him at both morning and evening services. There is every indication of advancement in the Cathedral work. It is the intention of Dean Bryan to have this church exercise all the Cathedral functions. The public institution of the Dean will take place about December 1st.

THE REV. ERNEST JUDSON CRAFT, rector of Christ Church, Bridgeport, Conn., has accepted a call to become rector of St. George's Church, Kansas City, Mo., and will take charge of the parish on the second Sunday in December.

THE REV. ELLIS B. DEAN of Middletown, Conn., entered upon his new duties as rector of St. Andrew's Church, Wellesley, last Sunday. He will be instituted by Bishop Babcock on December 14th.

THE REV. R. B. EVATT, until recently in charge of Christ Church, Collinsville, Ill., has accepted the charge of St. Paul's, Greenville, and Holy Trinity, Belding, in the diocese of Western Michigan.

REV. WM. M. GAMBLE has resigned his work at Mt. Joy and Elizabethtown, Pa., the resignation to take effect December 1st.

THE REV. JOHN MILLS GILBERT has resigned the rectorate of St. Paul's Church, Harrisburg, Pa., to take effect December 1st. He has accepted a call to Holy Trinity Church, West Chester, Pa.

THE REV. H. P. LEF. GRABAU, who has been rector of Trinity Church, Plattsburgh, N. Y., for the past fifteen years, has accepted the rectorship of Bethesda Church, Saratoga Springs, succeeding the late Archdeacon Carey, who was the rector for forty years. He will begin his duties on Advent Sunday.

THE CHAPTER of St. Luke's Cathedral, Orlando, Florida, has elected Rev. CAMPBELL GRAY as Dean, to fill the vacancy caused by the resignation of Rev. E. A. Sherrod. Dean Gray will be in charge until the arrival of the new Bishop of Southern Florida.

THE ADDRESS of the Rev. MORGAN L. GRIFITH, assistant at the Church of the Good Shepherd, Brooklyn, N. Y., has been changed from 119 to 188 McDonough street.

THE REV. ANDREW HARPER, for five years rector of St. Michael's Church, Brattleboro, Vermont, has accepted an unanimous election to the rectorship of St. Thomas' Church, Dover, N. H.

THE REV. WALTER G. HAUPUT, formerly rector of St. John's Church, Havre de Grace, Md., entered upon his duties as rector of the Free Church of St. Barnabas, Reading, Pa., the first Sunday in November.

THE REV. WILLIAM H. HERMITAGE has resigned his position of curate in Grace Cathedral, San Francisco, and has accepted the charge of the mission of the Incarnation, in the western part of the same city. This mission was started as an offshoot of Trinity Church, San Francisco, and its building was erected by Mr. Robert Bruce, senior warden of Trinity, as a memorial to his wife. The work has grown and prospered, and there is good reason to hope for its early organization as a parish.

THE REV. G. R. HEWLETT, curate of St. Luke's Church, Evanston, Ill., has accepted a call to the rectorship of St. James' Church, Skaneateles, N. Y. He will enter upon his new work the first Sunday in Advent.

THE REV. GEORGE N. HOLCOMB, instructor in history and rural literature in the Massachusetts Agricultural College, and who has had charge of Trinity Mission at Belchertown, Mass., has accepted a call to be rector of St. Stephen's Church, East Haddam, Conn.

THE REV. W. F. B. JACKSON has removed from Providence, R. I., but has not yet decided upon a permanent residence. Any letters addressed to him care of Rev. Charles E. McCoy, Bristol, R. I., will be forwarded.

THE REV. CARLOS E. JONES has resigned Trinity Church, Wauwatosa, Wis., and accepted a curacy at St. Mark's Church, New Britain, Conn., assuming his new duties November 30th.

THE REV. H. DWIGHT MARTIN, curate of the Church of the Advent, Louisville, Ky., has accepted a call to Danville, in the same diocese.

THE VESTRY of St. Boniface's Church, Chilton, Wis., having petitioned the vestry of the Church of the Good Shepherd, Chicago, Ill., for the release of Rev. A. A. MÜLLER, who had accepted a call to the latter church, and the latter vestry having reluctantly consented, Mr. Müller has resumed his Chilton charge, and entered upon the fifth year of his ministry there. He has but recently returned from Europe, where he represented the Commission for World Conference of the American Church. He was elected vice president of the IX. International Old Catholic Congress, and obtained from the Bishops' conference at Cologne the appointment of a commission co-operating with our own commission.

THE REV. GEORGE NATTRESS of the Church of the Advent, Boston, was special preacher at the parish festival of Holy Trinity Church, Toronto, November 2nd. Father Nattress served his first curacy there.

THE REV. W. M. PURCE, formerly Archdeacon of Cairo, diocese of Springfield, but for the past year and a half priest in charge of a group of missions in Western Michigan, has accepted the position of general missionary of the district north of the Platte, diocese of Nebraska, and enters upon his duties there November 15th.

THE REV. G. P. T. SARGENT, rector of St. Thomas' Church, Battle Creek, diocese of Western Michigan, has accepted a call to the rector-

ship of Grace Church, Grand Rapids, in the same diocese, and will take up his work there at the beginning of December.

THE REV. ARTHUR WINNIE SHAW of Goffstown, N. H., has accepted the call to Trinity parish, Woburn, and he begins his new duties on Sunday, November 16th. Mr. Shaw will also have charge of the mission at Stoneham.

THE REV. GUY EMORY SHIPPER, assistant at the Church of the Epiphany, Walnut Hills, Cincinnati, Ohio, has been unanimously elected rector of that parish. The Rev. George N. Eastman, canonically resident in the diocese since 1891, and rector of the parish since that date, presented his resignation to the vestry, and was tendered the post of *rector emeritus*. Some years ago ill health compelled Mr. Eastman to lead a less active life than that to which he had been accustomed, and he immediately provided himself with help, now generously turning over the post he has long honored to a younger man, whose excellent work shows that the confidence displayed in him is well placed.

THE REV. WILLIAM B. SUTHERN, JR., late rector of St. Mark's Church, Wilmington, N. C., has accepted an appointment to St. Augustine's, Harrisburg, and St. Barnabas', Altoona, and began his work on Sunday, November 2nd.

THE REV. FRANK HOWARD WEICHLEIN, for the past two years in charge of the missions at St. James, Sullivan, and Salem, Mo., is now rector of St. John's parish, Springfield, Mo. Address, 1412 Benton avenue, Springfield, Mo.

THE REV. WARREN R. YEAKEL has resigned as rector of the Church of the Ascension, Burlington, Kan.

DIED

HAWLEY.—Entered into rest on Thursday, October 31, 1913, at Platteville, Wis., in her ninety-second year, SARAH IRENE CLARK HAWLEY, widow of Gideon Hawley.

Let perpetual Light shine upon her.

MCINTOSH.—Entered into rest, October 23, 1913, at Cohoes, N. Y., in her seventy-fourth year, ELIZA DAVIES MCINTOSH, widow of the late Donald McIntosh. Burial from St. John's Church, October 27th. Interment in the Albany rural cemetery.

PARKER.—MRS. MARY CODMAN PARKER, widow of Francis Vose Parker, Esq., for many years a conspicuous Boston Churchman, died October 23rd at Torquay, Devon, England, near the home of her daughter, Lady Gilbert Carter. Mrs. Parker was a cousin of Bishop Codman of Maine, and was herself a devoted Church worker. She was buried from the Church of the Advent, Boston.

RANDALL.—MRS. CATHARINE A. RANDALL, mother of the Rev. Aaron Ferry Randall, rector of Holy Trinity Church, Spokane, Wash., died of pneumonia at the residence of her son on Wednesday, October 29th, at the age of 75 years. Mrs. Randall was an early resident of Monroe, Wis., and a communicant of the church there. Of late years she has made her home with her son. The burial took place from Holy Trinity Church, Monroe, the service being read by the Rev. Henry Willmann of Janesville, and interment was made in the Monroe cemetery. Before leaving Spokane a Requiem Eucharist was offered on Friday, October 31st. Her son accompanied her remains to their final resting place.

MEMORIALS

GEORGE MARTIN CHRISTIAN

Priest and Doctor in Divinity

The executive committee of the Catholic Clerical Union of New York, constrained by sentiments of deepest regard and affection, desire, on behalf of the members of the Union, to make public mention of their sorrow in the taking away by death of their long time fellow-member, and sometime president, the Reverend Doctor CHRISTIAN.

A priest of exceptional ability and great force of character, one always looked to him for outspoken utterance of the truth and right, and never in vain. A convincing preacher and well-grounded theologian, Doctor Christian was a power in the pulpit, and a worthy champion of the Catholic religion always, whether on the floor of General Convention, or in whatsoever gatherings of the clergy for the furtherance of the Church's mission.

Stricken down by the hand of God in the zenith of his priestly work, his loss as a leader and spokesman was felt by American Catholics to be well-nigh irreparable. Nevertheless, the simple piety and gentle patience with which he bore the long years of weakness and pain, which were his portion before his release, were a touching reminder to all who knew of them, that God is served yet more gloriously in suffering than in doing. So, in His own gracious way,

through the Cross. He rounded out the life-work of His loyal priest.

May the soul of George Martin, priest, rest in peace, and may light perpetual shine upon him.

ARTHUR RITCHIE,
MAURICE W. BRITTON,
WILLIAM H. A. HALL,
CORTLANDT H. MALLERY,
RICHARD R. UPJOHN,
ANDREW CHALMERS WILSON.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, \$1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

THREE congregations, forming one cure, in western diocese, desire Clergyman in Priest's orders, not given to over-embellishment of Church's worship. Healthful location. Altitude, 1,200 feet. Salary \$1,000 and rectory. Please state age and experience and number of persons in family. "DIRECTOR," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Young priest, married, to take charge of two parochial missions in western city. Moderate Churchman. Salary \$1,500 and rectory. Address "PRIEST," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED—CLERICAL

PRIEST desires parish; daily Offices; where is a Boys' good Academy; dry climate. Has had most varied and successful experience; tactful, good mixer, strong Churchman. References supplied. Address "MALAKITE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, well recommended, now curate of a prominent parish of an eastern diocese, desires parish or mission with rectory. Address "A. B." care LIVING CHURCH, Milwaukee, Wis.

PRIEST in charge of Adirondack summer church desires like work for winter. Excellent preacher and parish worker. "WINTER," care LIVING CHURCH, Milwaukee, Wis.

MARRIED priest desires call to Catholic parish. Young, successful. "GRADUATE," care LIVING CHURCH, Milwaukee, Wis.

YOUNG PRIEST, M.A.; Loyal Churchman, desires a parish. References. Address "L." LIVING CHURCH, Milwaukee, Wis.

POSITIONS OFFERED—MISCELLANEOUS

WANTED—Young woman, well educated and refined, to teach and care for three children, nine, seven, and six years; mother's supervision. Country home near Philadelphia. Good home, good salary, and consideration for right person. Give references and salary desired when writing. Address "HOME," care LIVING CHURCH, Milwaukee, Wis.

WANTED—Candidate for Holy Orders to work under experienced priest in mid-western parish. Time for study, plenty of work and opportunity to gain practical experience. Furnished rooms and living salary. Address "PARISH PRIEST," care LIVING CHURCH, Milwaukee, Wis.

STENOGRAPHER—Wanted immediately woman college graduate, trained and experienced as stenographer and typewriter. Apply, giving full particulars and references, PRESIDENT'S OFFICE, Bryn Mawr College, Bryn Mawr, Pa.

GOVERNESS—Help in April, Texas ranch, fond of children, one girl, 10. Musical, willing, strong. Good Churchwoman: under 30. English preferred; \$150. References. Mrs. MANLY, Shamrock, Texas.

WANTED—Several honest, industrious people to distribute religious literature. Salary \$60 a month. NICHOLS CO., Naperville, Ill.

POSITIONS WANTED—MISCELLANEOUS

YOUNG ENGLISHMAN desires position as Organist. Communicant. Late of Exeter Cathedral, England, and St. Stephen's Church, Washington, D. C. Can furnish excellent references. Address, J. STODDART, care THE RECTOR, 1313 Harvard street, N. W., Washington, D. C.

ORGANIST and choirmaster with many years experience desires change. Expert boy choir trainer. Recitalist. Communicant. Excellent testimonials from clergy and musicians. Address "GUILD," care LIVING CHURCH, Milwaukee, Wis.

CHURCHWOMAN desires to take classes, or give private instruction, in ecclesiastical embroidery. Philadelphia, Germantown, or nearby suburb. Address "ANGLICAN," care LIVING CHURCH, Milwaukee, Wis.

ORGANIST. Superior Choirmaster desires position. W. E. S., care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Grace Cathedral, San Francisco—Bishop Nichols and the chapter will have a large Austin Organ of forty-eight speaking stops. Contract influenced by the tonal and mechanical excellence of other Austin organs in California. Illustrated booklet on request. AUSTIN ORGAN CO., Hartford, Conn.

BER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in. Cross, \$5.00; 6-in., 15-in. Cross, \$3.00; 3-in., 6-in. Cross, \$2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address Rev. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

FLORENTINE CHRISTMAS CARDS and candleends from 5¢ up. Also little bronze catacombe lamps, carbons and other Italian Christmas gifts. M. ZARA, 324 Hansberry st., Germantown, Pa.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

FOR SALE—Genuine Rose Beads, 75 cents a string up. Mrs. Hewlett, 359 W. Fifth Avenue, Pomona, Cal.

INTERNATIONAL CHOIR EXCHANGE

CHURCHES supplied with FINE ORGANISTS. English Cathedral men to arrive or Candidates on the ground. Address 147 East 15th street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

PRIESTS HOST: people's plain and stamped wafers (round). ST. EDMUND'S GUILD, 883 Booth street, Milwaukee, Wis.

COMMUNION BREADS and Scored Sheets. Circular sent. Miss A. G. BLOOMER, Box 173, Peekskill, N. Y.

SAIN'T MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

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S. T. ANNA'S Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of the Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

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NOTICES

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad street, Newark, N. J.

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compiled by Mesdames A. H. Lane, John Markoe, and Bernard Schulte. 330 pages. Copiously illustrated. By mail, cloth, 89 cents; paper, 63 cents. We also publish missionary stories, lessons, plays, "helps," and everything in the way of literature for Auxiliaries, mission study classes, etc. Publication list for the asking. Address CHURCH MISSIONS PUBLISHING COMPANY, 211 State street, Hartford, Conn.

HARVEST HOME AND THANKSGIVING

In the Time of Harvest, Eleven Sermons by Various Contributors, edited by Rev. H. R. Gamble, M.A., Hon. Chaplain to H. M. The King. THE YOUNG CHURCHMAN CO., Milwaukee. Pp. 181. Price 80 cents; by mail 87 cents.

The writer is not acquainted with the number of parishes in this country that set apart a special day for a Harvest or Harvest Home Festival, but he well remembers the charm and appropriateness of such a feast as it has been kept for years in a certain Long Island parish. Churchmen do not keep Thanksgiving Day, as far as going to church is concerned. The day has its obvious faults. But you will find people thronging to a Harvest Festival when they are given the opportunity. Given such an oppor-

tunity, however, the rector undergoes the added responsibility of preparing a distinctly Harvest sermon every year, a not altogether easy task. Clergymen will therefore welcome a volume of Harvest sermons, the contributors to which include such men as Canon H. Scott Holland and Canon Holmes of St. Paul's Cathedral, and the Rev. H. F. B. Mackay of All Saints', Margaret street, London. Needless to say, these sermons are excellent and most suggestive. It might be added that some of them would serve many another occasion than a Harvest Festival.—*Holy Cross Magazine*.

THE STUDY OF CHURCH HISTORY

We have many enquiries as to books for use in the study of Church History, both by individuals and classes. We are advising the following books to read, viz:

The Lineage of the American Catholic Church, by the late Bishop Grafton. 75 cents; by mail 85 cents. Illustrated.

How the Church was Reformed in England, by Gertrude Hollis. 60 cents; by mail 68 cents. This is just published, and is most excellent. Illustrated.

Everyman's History of the English Church, by the Rev. Percy Dearmer. Paper boards, 40 cents; cloth, gilt top, 80 cents. Postage 8 cents on either edition. Illustrated.

These books are suitable for adults and intelligent young people in their 'teens. The prices are all very reasonable, the style is very attractive, and will surely be read with interest by any one wishing information on the subject. It will dispel the "bogy" that "Henry VIII. founded the Church of England."

Published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

BOOK BY THE BISHOP OF CHICAGO

Letters to Laymen. By the Rt. Rev. Dr. Anderson, Bishop of Chicago. 75 cents; by mail 82 cents.

A series of "Letters" on the important duties of men connected officially with the parish. They are addressed to "Church Wardens," "Vestrymen" (2 letters), "Finance Committee of Missions," "Treasurers," "Choirmasters," "S. S. Teachers" (2 letters), "Sponsors," two to "Laymen." The Bishop of Vermont acknowledges the receipt of a copy in the following words:

"Hearty thanks for the *Letters to Laymen* which I found awaiting my return home a week ago, and which I have read with delight. It is seldom I read through a book without desiring to alter something! But every word of this commends itself to me. It is indeed excellent. I shall try to circulate it in the diocese."

Catholic laymen of wealth would do well to have the book sent generally to Vestrymen and others throughout the Church.

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PLAIN COMMENTARIES ON THE HOLY GOSPELS

By the Rev. G. M. MACDERMOTT. Price of each volume 35 cents; by mail 38 cents. St. Matthew, St. Mark, St. Luke and St. John, in separate volumes.

It will be noticed that there is no commentary made at so low a price and of so great value. This is the Season for Sunday Schools to get material for the year; and individual teachers and Bible class scholars should provide themselves with one or more of these volumes. The *St. Andrew's Cross* says of the volumes: "They are compact, concise, scholarly, and put up in an admirably convenient shape. They can easily be slipped into a pocket and read anywhere at any time. The comments are unusually full, considering the small space they occupy, and will prove very useful indeed. They show wide study and careful preparation and are full of suggestive thoughts. Their point of view is that the Bible is the text book and reference book of the teaching Church; the infallible witness, but not the sole authority for her teaching."

Imported and published by THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

THE COWLEY CAROL BOOK

The *Cowley Carol Book*, for Christmas, Easter, and Ascension-tide, contains 42 for Christmas, 20 for Easter, and 3 for Ascension. There are many of the carols translated by the Rev. J. M. Neale; also the carol "Good King Nezelas," the words of which were written by Dr. Neale. The book is rich in old favorites. Price 40 cents (by mail 45 cents) in paper cover, and in cloth cover 60 cents (65 cents by mail). THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

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E. S. Gorham, 37 East 28th St.
R. W. Crothers, 122 East 19th St.
M. J. Whaley, 430 Fifth Ave.
Brentano's, Fifth Ave. above Madison Sq.

BROOKLYN:

Church of the Ascension.

BOSTON:

Old Corner Bookstore, 27 Bromfield St.
A. C. Lane, 57 and 59 Charles St.
Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:

Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:

T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:

Jacobs' Book Store, 1210 Walnut St.
John Wanamaker.
Broad Street Railway Station.
Strawbridge & Clothier.
M. M. Getz, 1405 Columbus Ave.
A. J. Neier, Chelton Ave. and Chew St.

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Wm. Ballantyne & Sons, 1409 F St., N. W.
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ST. LOUIS:

Lehman Art Co., 3526 Franklin Ave.
The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:

Grace Church.

LONDON, ENGLAND:

A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:

R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained by the Young Churchman Co., Milwaukee Wis.]

SHERMAN, FRENCH & CO. Boston.

An Outline History of China. Part II. From the Manchu Conquest to the Recognition of the Republic A. D. 1913. By Herbert H. Gowen, D.D., F.R.G.S., Lecturer on Oriental History at the University of Washington. Price \$1.20 net.

EVE. By Katharine Howard, author of *The Rock of the Serpent*. Price \$1.00 net.
The Sign of the Tree. By Harriet Mason Kilburn. Price \$1.00 net.

Jesus Said. Questions of Life Answered by One Who Alone Speaks with Authority. Selected and Arranged by Frances E. Lord. Price 75 cents net.

Glimpses of the East: And Other Poems. By Henry Coolidge Adams. Price \$1.50 net.

LONGMANS, GREEN & CO. New York.

A Soldier of the Cross. A Book for Recruits and Others in the Service of the King of Kings. By H. E. Boord. Price 75 cents net; by mail 79 cents.

HOUGHTON MIFFLIN CO. Boston.

The Greatest Books in the World. Interpretive Studies. By Laura Spencer Porter. With Lists of Collateral Reading Helpful to the Study of Great Literature. Price \$1.25 net; by mail \$1.37.

The Health Master. By Samuel Hopkins Adams, Associate Fellow of the American Medical Association. Price \$1.35 net; by mail \$1.46.

G. P. PUTNAM'S SONS. New York.

The Mountains about Williamstown. By George Lansing Raymond, L.H.D. (Williams). With an Introduction by Marion Mills Miller, Litt.D. (Princeton). With 35 Illustrations from Original Photographs Prepared by H. E. Kinsman, C. M. Dodd, and the Author. Price \$2.00 net.

FLEMING H. REVELL CO. New York.

The Life of Fuller Purpose. Addresses delivered at the Young Women's Conference, Northfield, 1913. By J. Stuart Holden, M.A., Vicar of St. Paul's, Portman, Square, London. Author of *Redeeming Vision, Supposition and Certainty*, *The Price of Power*, *Life's Flood-tide*, etc. Price 75 cents net; by mail 80 cents.

FROM THE AUTHOR.

Our Little Pitchers. A Budget of True Tales Concerning the Funny Adventures of Four Children. By M. E. Maynard. With Illustrations by James E. Kelly.

PAPER COVERED BOOKS

A. C. MCCLURG & CO. Chicago.

The Larger Values. That Make for the Well Rounded Life. By Humphrey J. Desmond, author of *Little Uplifts*, etc.

DOMESTIC AND FOREIGN MISSIONARY SOCIETY.

New York.
James Addison Ingle (*Yin Teh-Sen*). First Bishop of the Missionary District of Hankow, China. By W. H. Jefferys, M.A.

PAMPHLETS

EDWIN S. GORHAM. New York.

Christian Unity Foundation. Leaflet No. 4. *A Few Facts*.

Christian Unity Foundation. Study No. 2. *Methodism in the United States*.

Christian Unity Foundation. Leaflet No. 3. *Australian Resolutions. Conferences with Presbyterians and Congregationalists*.

BUTLER JACK. 106 Lafayette Street, New York.
A Scientific Calendar of the Great Solar Period of 7028 Years and Its 251 Julian Cycles. Copyright by Butler Jack, author of *Found in the Latter Days, New Light on Ancient Chronological Records in the Hebrew Scriptures, The Gospel of Hebrew Chronology and Apostolic Tradition, The True Date (of the Nativity), Outlines of Recorded Time, A Perpetual Calendar*, and a scientific chart of *The Near Future*. Price 25 cents per copy.

FROM THE AUTHOR.

Saint Bride. The Greatest Woman of the Celtic Church. By James Wilkie, B.L., F.S.A.

CHURCH MUSIC

OLIVER DITSON CO. Boston.

A Cycle for Christmas for Solo, Chorus, and Organ. *The Night of the Star*. By Margaret Ruthven Lang. Op. 52. Text by Denis A. McCarthy. Price 40 cents.

THE CHURCH AT WORK

ORGANIZATIONS AT ST. GEORGE'S PARISH

MANY AMERICAN TRAVELERS are familiar with the work at the English Church of St. George's in Paris, France. In a recent number of *The Chaplain's Letter*, the parish paper of St. George's, the chaplain asks especially that "old established worshippers in St. George's will do what they can to befriend and welcome new arrivals." In the same issue it is stated that the old Guild of St. George is to be abolished, and in place of it is to be organized a ward of the Confraternity of the Blessed Sacrament, which will constitute the Communicants' Union of the parish, and at the monthly services of which all communicants will be welcome. Many American travelers are acquainted with the chaplain of St. George's, the Rev. F. Anstruther Gardew.

DEATH OF THE REV. J. H. WATSON

THE REV. J. HENRY WATSON, a retired priest, who lived at 51 West Seventy-fifth street, New York City, died on Friday, October 31st, at his home. He was born in Boston sixty-eight years ago, and was a graduate of Harvard University and the Berkeley Divinity School at Middletown, Conn. He was ordained deacon in 1871, and priest in 1872, by Bishop Williams. Mr. Watson was in turn assistant at Trinity chapel, New York, St. John's Church, Stamford, Conn., and St. Mark's Church, Philadelphia. He was then rector of the Church of the Good Shepherd, Hartford, Conn., for sixteen years, and after that he was rector of Trinity Church, New Rochelle. Since he gave up parish work Mr. Watson had devoted his time to missions in New York, especially among the Italians.

Funeral services were held on Monday morning, November 3rd, at Trinity chapel, New York. Interment was made in Kensico cemetery.

His wife, who was the eldest daughter of the late Rev. Eugene A. Hoffman, Dean of the General Theological Seminary, two sons, and a daughter survive him. His oldest son is a lieutenant in the United States army.

DEATH OF MISS STRUSS

THERE DIED recently at the Loomis Sanatorium, Loomis, N. Y., Miss Katharine Ellen Struss, who for a number of years had been librarian of the Edson-Aldrich library, and sacristan of the Church of St. Luke the Beloved Physician at that point, and of whom it is written by one who knew her well, "her saintly life and death never can be forgotten by those with whom she worked and lived." As a young girl she was brought into the work of Trinity Mission House, New York, entering the Guild of St. Agnes at the age of 12. She was confirmed at Trinity Church two years later, and, coming from a home that was anything but happy, became shortly after a companion to another child of the same age, with whom and with whose parents she had the opportunity of traveling. After her return she was engaged in Church work, until in 1893 she was taken ill, and has been an invalid during most of the years since, part of which were spent at the Church Home in Memphis, and the latter of them at the Loomis Sanatorium. In recent years many have come in contact with her at the latter place, where, notwithstanding the

handicap of an irreparable and hopeless invalidism during the last twenty years of her life, her heroic fortitude and Christian patience made her a shining example, and an inspiration not only to her fellow sufferers, but to all with whom she came in contact.

with its excellent chances for dramatic effect, and the pastoral pictures on the one green spot in North St. Louis, made a vivid impression.

A MEMORIAL CENSER

AT THE early Eucharist on Sunday, November 2nd, in the octave of All Saints, in the Church of the Advent, Boston, the rector blessed a silver censer, incense-boat, and spoon, as a memorial to Cecil Moreton Barlow, an acolyte who died in August 1912, and who was thurifer at the last Eucharist which he attended in the church. It was



A MEMORIAL CENSER

"given by the Guild of St. Vincent and other friends," and was used during the Solemn High Eucharist at 10:30, Richard B. Barlow, a brother, being thurifer. The censer was designed by Robert T. Walker, secretary of the guild, and executed by Mr. George J. Hunt. The inscription about the bowl reads as follows:

A. M. D. G. et I. P. M.
CAECIL MORETON BARLOW AB SANCTI
VINCENTI SOCIETATIS FRATRIBUS,
AMICISQUE ALIIS DONATUM
A. D. 1913.
"SERVUS BONUS ET FIDELIS."

HOLY CROSS DISPENSARY OPENED

HOLY CROSS HOUSE, St. Louis, Mo., has opened its new dispensary. The building was dedicated by the Bishop of Missouri with prayers and hymns. The attention is free to all who come, a small charge for medicines being made in some cases. The work is under the care of Dr. R. L. Hild, who has built up the dispensary to be one of the largest and best in the city.

For the second year the boys and girls of Holy Cross House have given a play on the lawn. The sessions of summer school include a Bible story, which the children learn to act. At the end of the session the play is given for friends of the school, and all the neighborhood, on the play ground attached to the church. This year the life of David,

DEATH OF THE REV. D. B. RAY

THE REV. DAVID BRAINERD RAY died suddenly at his home in Huntington, L. I., on October 30th, in the seventy-eighth year of his age. His death was due to heart disease.

Mr. Ray was ordained to the diaconate in 1863, and later to the priesthood, by Bishop Stevens. He was the founder of Grace Emmanuel Church, 212 East One Hundred and Sixteenth street, New York City, of which he was rector for more than twenty-five years and until four years ago, when he retired. He was an astronomer and linguist, and a typewriter spacing device which he invented afforded him a royalty during the last few years. A son and a daughter survive him.

NEW PARISH HOUSE AT AMHERST, MASS

THE BEAUTIFUL new parish house of Grace Church, Amherst, Mass., the construction of which was commenced about the middle of the summer, will be completed early in December. The architect is Mr. Karl S. Putnam of Northampton, and the work is being done by Mr. E. L. Spear of Amherst. The general style is Gothic, to correspond with the church building. The total cost will be about \$11,000, including furnishings. The entrance room, to be finished in oak paneling, will be very handsome. It is to be a memorial to the late Mrs. George S. Kendrick, the gift of her husband. The parish house is to be used for Sunday school and Bible classes, and the various guilds of the parish. There has already been received toward the expense of the building \$5,600 in pledges, without any general appeal to the parish, and a general appeal for the raising of the balance has now been issued.

A DEBT-RAISING CAMPAIGN

ST. PAUL'S CHURCH, Saginaw, Mich. (the Rev. T. E. Swan, rector), has just completed a successful debt raising campaign. A committee of thirty ladies and gentlemen interviewed every member of the parish in the city, and in four weeks secured enough in pledges and cash to liquidate all of the outstanding indebtedness, some of which had been carried for years on notes. The income of the parish is sufficient to meet its ordinary running expenses, and as there is no mortgage on the property the parish is now in excellent financial condition.

TWENTIETH ANNIVERSARY OF PENNSYLVANIA CHURCH

THE TWENTIETH ANNIVERSARY of the Church of the Holy Nativity, Rockledge, Pa. (the Rev. F. Hubbard Argo, rector), was observed on Sunday, November 2nd, with special services. A handsome stained glass window, and mosaic flooring throughout the church and the Lady chapel, were the gifts of the congregation, in honor of the event. These were dedicated at the morning service by the Rev. W. Herbert Burk, Dean of the convocation of Norristown, and an eloquent and appropriate anniversary sermon was preached by the Rev. Dr. J. G. Bawn. In the evening an organ recital was given by

the organist, Percy T. Burness, A.A.G.O., and the choir rendered a special musical service. Addresses were made by the Rev. William Watson of Mexico City, Mexico, and the Rev. Horace F. Fuller, rector of Trinity Church, Oxford, the Rev. Dr. Bawn, the Rev. Martin Damer, and other clergy, took part in the service. This church is one of the most beautiful in the environs of Philadelphia, and these new additions have greatly enhanced its beauty. This anniversary also marked the seventeenth anniversary of the present rector's connection with the work. The window itself—the subject is "The Annunciation"—is a particularly rich and beautiful one, wrought in the pure English Gothic style, in antique glass. It was designed and executed in the studio of Alfred Godwin, Philadelphia.

A DOUBLE ANNIVERSARY

THE ONE HUNDRED AND SIXTIETH anniversary of the founding of St. Luke's parish, Salisbury, N. C., and the twenty-fifth anniversary of the ordination of the rector, the Rev. F. J. Mallett, were observed on All Saints' Day and the Sunday following. The events included a reception on Saturday evening, which was largely attended. Bishop Cheshire preached at the Sunday morning service, and administered the rite of Confirmation. A series of special services were held, beginning on Monday, November 3rd, and ending on Friday, November 7th.

ANNIVERSARY OF ST. STEPHEN'S CHURCH, PORTLAND, MAINE

ON ALL SAINTS' DAY the rector, the Rev. Henry F. Kloman, and the people of St. Stephen's Church, Portland, Maine, began a three days' celebration of the one hundred and fiftieth anniversary of their parish. On the first day there was a celebration of the Holy Communion, and in the evening a special service, at which Bishop Rowe of Alaska was the preacher. All the clergy of the city were present at this service, and the vested choir of the church rendered special musical selections. The rector called attention to a carefully prepared and finely printed book, containing a parish history, which had been compiled by the senior warden, Col. Frank B. W. Welch. The book is embellished with thirty illustrations. Mr. Kloman also read a letter from the assistant secretary of the Society for the Propagation of the Gospel, which in early years materially assisted St. Stephen's. Bishop Rowe's sermon was a missionary one, and presented most interestingly the history of Christianity in his vast jurisdiction. He dwelt especially upon the work of the American Church there during the last twenty years and more, and spoke of the great opportunities for Christian service among the Indians and miners. On the following day, Sunday, there were three services. In the morning Matins and Holy Communion, with a sermon by the Rev. John Mockridge, D.D., vicar of Trinity Chapel, New York City, on Christian Unity. In the afternoon came a special choral service, which was much enjoyed. The closing service was in the evening, when Bishop Codman preached an historical sermon, in which he reviewed the history of our Communion in Maine, and then spoke at length of the one hundred and fifty years of St. Stephen's corporate life. The Bishop paid a tribute to the memory of the late Dr. Dalton, for more than forty years rector of the parish, and then spoke of the most excellent work of the Rev. Mr. Kloman, during the eight years since his assumption of the rectorship. He ended by saying: "The Episcopal Church in Maine must remember her vocation. She holds the historic faith in trust for the present generation, and she must be, to accomplish this

work, a teaching Church, with a teaching ministry, and with a people willing and eager to be instructed, and to hear, mark, learn, and digest what they learn, and make it a part of their spiritual life." The commemoration closed on Monday evening, the birthday of the parish, with a banquet at the Falmouth Hotel, which was followed by a general reception.

NEW RECTOR IN GRAND RAPIDS

THE NEWLY CHOSEN rector of Grace Church, Grand Rapids, Mich., is the Rev. G. P. T. Sargent, rector of St. Thomas' Church, Battle Creek, in the same diocese. Mr. Sargent is a son of the Rev. C. S. Sargent, rector of St. David's Church, Indianapolis, and was one of the youngest deputies to the recent General Convention. He was graduated at Yale with the degree of B.A. in 1905, and afterward took courses at the General Theological Seminary and at Berkeley. Ordained deacon in 1908, and priest in 1909, he served his diaconate as assistant to

ures of the four patrons of music, St. Gregory, St. Augustine of Canterbury, St. Wilfred, and St. Ambrose are shown. The furniture includes a magnificent reredos of hand-carved oak, triptych in form, with three paintings by Tabor Sears, depicting "Christ in the Temple," credence, sedilia, choir-stalls, and pulpit, all of hand-carved oak in warm gray tone. In thirteen niches are figures typifying various religious subjects, and these are of ingenious handicraft. The windows have been rearranged, and there are two new memorial windows, one of St. Ives, the patron saint of Law, in memory of George Gorham, sometime senior warden of the parish, while the other subject is the Children's Crusade, in memory of Katherine Gould Clifton. Mr. Bertram Goodhue was the architect, and Mr. Harry E. Goodhue of Boston was the designer and executor of the new windows. Addresses were made at the All Saints' Day service by the Bishop of the diocese, and the rector of the parish, the Rev. Cameron J. Davis.

A NEW JERSEY RECTOR'S ANNIVERSARY

THE REV. ELISHA B. JOYCE has recently completed thirty years rectorship of Christ Church, New Brunswick, N. J., and the occasion was duly observed in this venerable parish. The rector's assistant is the Rev. William T. Snead. In a recent issue of the parish paper the rector speaks with devout thankfulness of the growth he has witnessed of spiritual life and missionary interest and activity in the parish. At the same time he complains of the increasing difficulty of obtaining parochial workers, especially young people, owing to the increase of worldly distractions. Yet withal it may be noted that Christ Church is the unique possessor of two large parish houses within the one churchyard enclosure, both busily occupied and used.

Mr. Joyce became assistant in the parish in 1882. In the following year he was ordained priest, and elected and instituted as rector, succeeding the late Rev. Alfred Stubb.

There has been large material as well as spiritual advancement made, including several additions to the real estate holdings of the parish, the renovation of the first rectory in 1883, purchase of a new rectory in 1892 and its renovation in 1907; renovations of the church in 1884 and 1890; a parish house and Christ Church club house secured in 1898; a new organ installed in 1905, and a mission organized, known as Highland Park Sunday school, in 1912. Communicants have increased from 268 in 1883 to 573, and there has been a steady increase of Sunday school teachers and scholars. Of the \$6,500 given by the diocese to the recent United Offering of the Woman's Auxiliary, this parish gave \$409.

CHURCH EXTENSION IN SOUTHERN VIRGINIA

THE CHURCH EXTENSION SOCIETY in the diocese of Southern Virginia, which was started by the late Rev. J. J. Lloyd, D.D., Archdeacon, in the spring of 1908, and continued from January 1, 1910, to April 1, 1913, as a Church extension fund, incorporated, the Rev. G. Otis Mead being general secretary, is again actively engaged in the great work of extending the Church in the diocese, under an executive committee of the incorporated board, without a general and traveling secretary, but pushing the work from the head office in Norfolk, Va. The Rev. David W. Howard is chairman, and Mr. W. W. Robertson secretary-treasurer. Mr. Robertson has a clerk to do the collecting, and attend to the office work of the extension



REV. G. P. T. SARGENT

his father in Indianapolis, and since that time has been rector of his present parish in Battle Creek. In the four years of his rectorship there he has had 217 baptisms and has presented 117 for confirmation, while he will also present another class of 15 before leaving. Mr. Sargent is a member of the Standing Committee, the Board of Missions, and the Social Service Commission in his diocese. The parish of which he becomes rector is one of the largest and most important in the Middle West. He succeeds the Rev. F. R. Godolphin, now rector of Grace Church, Oak Park, Chicago.

AN IMPROVEMENT AT TRINITY CHURCH, BUFFALO, N. Y.

THE 11 O'CLOCK service on All Saints' Day at Trinity Church, Buffalo, N. Y., was held in Christ chapel. This was also a service of rededication, for this chapel has recently undergone important changes and improvements, the work being undertaken by Mr. and Mrs. Charles Clifton in memory of their daughter, Katherine Gould Clifton, who died in 1902, at the age of ten years. The little girl attended Sunday school in Christ chapel, and as a fitting tribute to their beloved child her parents decided to reconstruct and beautify the entire structure.

Four stone pillars culminating in an imposing chancel arch have been erected on either side of the nave, forming arcades from whose arches hanging electric fixtures depend. The walls were replastered and redecorated. One of the finest church organs, built by the Barnes-Buhl Co., is set in the chancel wall, the elaborate organ-front, tracerries, and console being made by Irving & Casson. Remarkable woodwork carvings are seen in the choir stalls, where bust fig-

fund. There is over \$15,000 subscribed for this important work.

Since this extension fund was started by Dr. Lloyd in 1908, over fifty places in the diocese have been assisted in erecting buildings for needy mission points. The wisdom of the committee in making these appropriations has been completely justified, for several have been put on the high road of self-support under the stimulus of the gift, and every place is making splendid progress, and giving good account for the help received. There are nine counties with no building or organized mission of this Church.

Besides expending \$24,000 to help with buildings, the salary of the Archdeacon, two teachers, and the general secretary were paid. Now salaries are all paid by the diocesan missionary society, and this fund will be devoted entirely to aiding missions of the diocese.

Notable among the places brought to a state of active service, are the chain of missions from Keokee, Lee county, to Pearisburg, Giles county, now under the care of Archdeacon E. A. Rich, and his corps of clerical and lay helpers, and the great Blue Ridge work in Franklin county, under the Rev. W. T. Roberts, with his women workers, and the Alleghany county work, with its mountain mission and home for homeless boys, under the Rev. Thomas Semmes, and the efficient force who have charge of the institution. And all the others are of great importance and are doing well. "Yet there remaineth much land to be possessed."

SUNDAY SCHOOL HALL AT NEW CASTLE, DEL.

THE CORNERSTONE of the new Sunday school hall of Immanuel Church, New Castle, Del., was laid by Bishop Kinsman on All Saints' Day, in the presence of a number of the clergy of the diocese, and a large gathering of the parishioners and friends. The speaker was the Rev. Floyd W. Tompkins, D.D., rector of Holy Trinity Church, Philadelphia.

The new building is to be eighty-four by twenty-six feet, and Colonial in design. It will contain facilities for all the organizations of the parish. The Rev. Alban Richey, D.D., is the rector of Immanuel Church.

NEW CHURCH AT NORWOOD, OHIO

THE NEW Church of Good Shepherd, Norwood, Ohio, is rapidly approaching completion, and it is hoped to have it ready for occupancy on Christmas Day. The cornerstone was laid on June 28th. It is built of brick, finished on the interior in Caen stone, and the style is 15th century Gothic. Several memorials will be in place on the opening day.

The parish house has been partly rebuilt and remodeled, at a cost of about \$4,000. The whole plant is valued at \$30,000, and when it is remembered that the work has only been in progress for about five years it speaks volumes for the methods employed by the rector, the Rev. F. H. Richey, and his faithful and hard working parishioners.

NEW PARISH HALL AT BALTIMORE

THE NEW parish hall of the chapel of St. Mary the Virgin, Baltimore (Rev. G. A. Griffiths, vicar), was opened and formally dedicated on Thursday evening, October 30th. The Bishop of the diocese officiated, and addresses were made by the Bishop, the vicar, Dr. S. C. Chew of the rectory of Mount Calvary, Mr. James Hughes, and Rev. W. A. McClenthen, the rector. The occasion marked a most important step in the work of St. Mary's Chapel. For spaciousness and utility the building is a model one. The two lower

floors are completed, the third floor not having been finished for lack of funds. The plan for this floor calls for a number of living rooms, with a kitchen and laundry. The new building promises the greatest usefulness, both in the life of St. Mary's Chapel, and in the life of the colored people of the city, as no other hall which they can obtain for their purposes will have as many advantages as this one.

CORNERSTONE LAID FOR ST. PAUL'S CHURCH, PROVIDENCE, R. I.

THE CORNERSTONE of the new St. Paul's Church, Providence, R. I., was laid on the afternoon of All Saints' Day. The Bishop of the diocese, the clergy, and the choir of men and boys from the Church of the Epiphany, Providence, vested in the bungalow which has been in use for services and Sunday school for some time, situated about two and a half blocks from the site of the new

late Josiah Carpenter, for many years warden of Grace Church, Manchester, several times deputy to General Convention, and entrusted with many offices of importance in the diocese. By his will is left, subject to a life interest, \$20,000 to the trustees of the diocese, to be held as a fund for religious and educational purposes in the diocese. The sum of \$2,000 is left to St. Stephen's Church, Pittsfield, N. H., the town of Mr. Carpenter's childhood, and to which he had previously given a public library.

FREE CHURCH ASSOCIATION

THE CAUSE of free churches in the diocese of Massachusetts appears to make steady progress. At the annual meeting, held in Boston on November 4th, the Rev. Dr. William C. Winslow, secretary of the Massachusetts branch, stated that in 1912 the number of free sittings in all the churches, chapels, and missions was 36,394, while this year the



THE LAYING OF THE CORNERSTONE OF ST. PAUL'S CHURCH, PROVIDENCE, R. I.

church. The procession of clergy, choir, architects, building committee, and Sunday school, through the street attracted considerable attention. A cornetist led the choir in "The Son of God goes forth to war," sung as the procession neared the place for the ceremony. The lesson was read by the Rev. George S. Pine, who, as one of the staff of diocesan missionaries, has had charge of this work.

The contents of the box placed in the stone included much of the material found in the cornerstone of St. Gabriel's Church, laid by Bishop Clark, November 17, 1875, and, in addition, matter relating to the new St. Paul's and the events of the day. St. Paul's is a revival of the work, in a new location, begun in 1872 by the Rev. Calbraith B. Perry, which developed into St. Gabriel's, afterwards St. Paul's. This work was brought to an end, and then started anew by Bishop McVickar. The list of contents of the cornerstone was read by Mr. Charles A. Tompkins, treasurer of the Providence convocation and acting treasurer of the mission. Bishop Perry made the address. The hymn, "For all the saints who from their labors rest," was sung as the procession wended its way back to the starting point.

BEQUESTS FOR NEW HAMPSHIRE

TWO BEQUESTS of interest to the diocese of New Hampshire have recently become known by the probating of the will of the

number is 37,027, a gain of 683. The rented or pewed sittings in 1912 were 16,224, but are now 15,429, a decrease of 795. There are still some reservations of seats in churches otherwise free, and these reservations fluctuate in number. Of the 192 places of worship 148, or three-fourths, are entirely free. The Church of the Incarnation, Lynn, and St. Mary's chapel, Ashmont, have been consecrated with free sittings throughout.

An appropriation of \$25 was made for the parent association in Philadelphia. Mr. Charles G. Saunders was elected vice-president, to take the place of Mr. H. H. Smith, deceased, and the Rev. R. H. Howe, D.D., was re-elected president of the branch.

DEATH OF THE REV. E. A. NEVILLE

TELEGRAMS from the city of Mexico to the New York daily papers tell of the death of the Rev. Edmund A. Neville, rector of Christ Church in that city. He had made a short trip to the United States, and returning, died on the evening of November 3rd at Saltillo, capital of the state of Coahuila. Mr. Neville was an experienced missionary whose work had taken him into many parts of the world. "It is probable," says the New York *Herald*, "that no missionary was ever subjected to a more startling experience than that of Mr. Neville in 1892, when as a member of a party of six English missionaries he saw his five companions eaten by cannibals and was himself held captive for fifteen

months on a small island off the coast of New Guinea. The incident attracted worldwide attention at the time, and until Mr. Neville was rescued, war ships of many nations touched at port towns in New Guinea and sought information regarding the party. He finally managed to attract the attention of a party of sailors from a Dutch gunboat which passed the shore of the island upon which he was detained and he was returned to the United States. After the experience in New Guinea Mr. Neville went to Oxford and completed his studies, and for several years devoted himself to missionary work in China, Japan, Singapore, and Central America. A vocabulary of nearly two thousand words, which he gathered in New Guinea while among the cannibals, has been of great service to religious workers who have since worked among the natives."

It was after that experience that he was ordained in the Church, as deacon in 1896 by Bishop Johnston of West Texas, and as priest in 1899 by Bishop Thompson of Mississippi. During his diaconate he was for a short while at Beeville, Texas, and then was assistant at St. Mary's Church, Belize, British Honduras, for a time, and returning to the United States, took missionary work successively in Louisiana, Mississippi, and Missouri. He was rector of St. Paul's Church, New Albany, Ind., 1907-1909; of the Church of Our Saviour, Cincinnati, 1909, and during the past two years has been rector of Christ Church, City of Mexico, the leading parish of English and Americans in that country. Mr. Neville was author of a volume, *Life and Adventures among the Cannibals*, published in 1893.

FIGURE OF BISHOP GRAFTON IN PLACE

THE RECLINING figure of the late Bishop Grafton, carved in Italy of white Carrara marble, has been placed on top of his tomb in St. Paul's Cathedral, Fond du Lac, Wis. The carving is exquisite, and represents a full length figure of the deceased prelate, clad in Eucharistic vestments. It is so beautifully wrought that the lace of the vestments appears to be real. The features of the Bishop are almost lifelike, except for the pallor from the marble.

An iron grill has been placed around the tomb. The altar and other fittings of St. Michael's chapel, where the tomb stands, are now being installed.

CHURCHLY INTEREST IN A LONDON WEDDING

THE WEDDING of W. F. McCombs, who had more to do with the election of President Wilson than any other man, having been chairman of the Democratic national committee, to Miss Dorothy Williams, which took place in London on Friday, interests a great many Milwaukee people, says the Milwaukee *Sentinel*. Miss Williams is a niece of Bishop Williams, who for a number of years was Dean of All Saints' Cathedral, now Bishop of Marquette. Miss Williams is a daughter of Colonel John R. Williams, U. S. Army, retired. Both the Bishop and the Colonel are sons of General Thomas Williams, who was killed at the battle of Baton Rouge in 1862. One of her sisters married Joseph Leiter, the son of the great Chicago merchant. When a little girl Miss Williams visited the family of her uncle in Milwaukee.

DEATH OF MRS. J. W. GILMAN

EARLY in October there passed to her rest at Racine, Wis., the widow of the Rev. J. W. Gilman, one of the most active and best known of the Churchwomen in Wisconsin.

sin. As Mary Charles she had been an indefatigable worker in St. Luke's parish, Racine, before her marriage to the Rev. Mr. Gilman, and as the wife of the latter she was an efficient aid in all his clerical work. After Mr. Gilman's death Mrs. Gilman returned to her earlier home in Racine, and there she passed to her rest on October 8th, and the burial service was held on the 10th. She had been in ill health for a long time prior to the close of her life, and during that period her always active spiritual life seemed to become more vigorous. Daily were the morning and evening psalms read to her, almost daily the ministration by her parish priest at the bedside, and each week the Blessed Sacrament was carried to her and was received with devotion. Mrs. Gilman was a graduate of Kemper Hall, and was one of the leading spirits in the Alumnae Association.

CONSECRATION OF BISHOP COADJUTOR OF OHIO

THE PRESIDING BISHOP has taken order for the Ordination and Consecration of the Rev. Frank Du Moulin, LL.D., Bishop Coadjutor-elect of the diocese of Ohio, as follows:

Time, Thursday, January 8, 1914; place, Trinity Cathedral, Cleveland, Ohio; consecrators, the Rt. Rev. W. A. Leonard, D.D., Bishop of Ohio (presiding), the Rt. Rev. Boyd Vincent, D.D., Bishop of Southern Ohio, the Rt. Rev. S. C. Edsall, D.D., Bishop of Minnesota; presenters, the Rt. Rev. C. D. Williams, D.D., Bishop of Michigan, the Rt. Rev. T. I. Reese, Bishop Coadjutor of Southern Ohio; preacher, the Rt. Rev. C. P. Anderson, D.D., Bishop of Chicago; attending presbyters, the Rev. W. T. Sumner, D.D., the Rev. John Mockridge, D. D.

VALUABLE GIFT TO THE G. B. R. E.

FOLLOWING upon the unusual interest manifested at the General Convention in the matter of Religious Education, has come the presentation to the Board of Religious Education of the most effective as well as the most expensive manifolding machine on the market, that called the Multigraph. This gift has been made by a friend of the board, who realizes the steady increase of the work of the correspondence school, were manifolding processes are peculiarly useful, and who foresees the expansion of the board's work in the larger responsibilities put upon it by the recent Convention.

A large amount of money formerly expended in printing will be saved to the board by the capacities of this new machine. Such a gift is also an index of the readiness of the Church to support the educational efforts of the Church, when once they become effi-

CEREMONIES AT HOLY NATIVITY CONVENT

AT THE Convent of the Holy Nativity, Fond du Lac, Wis., at First Vespers of All Saints, a postulant received the habit of the Community. The following morning there was the profession of a Sister. The Bishop of Milwaukee officiated at both profession and clothing, in the unavoidable absence of the Diocesan.

SERVICE FOR ACOLYTES

A SPECIAL SERVICE of Solemn Evensong and Procession, for acolytes, was held in All Saints' Church, Orange, N. J., on the evening of November 5th. The Rev. Clarence M. Dunham, rector of the parish, took the full choral evensong, and made a short address of welcome to the visitors; the Rev. Dr.

Frank B. Reazor, rector of St. Mark's, Orange, read the first lesson, and Archdeacon McCleary read the second lesson. The Rev. Harvey Officer, O.H.C., preached a sermon to the acolytes, taking for his text the twenty-fifth verse of the first chapter of the General Epistle of St. James, after which there was a solemn procession of clergy, acolytes, and choir, about 143 persons in all. Acolytes and clergy were present from the dioceses of Newark, New York, Long Island, and New Jersey. After the service an informal reception was held in the parish house.

CONGREGATIONAL MINISTER CONFIRMED

THE REV. GEORGE COLBY DE MOTT, for years the minister of a Congregational society in Bath, Me., was recently confirmed by Bishop Codman, and has applied to be received as a candidate for Holy Orders. He purposes taking a course at the General Theological Seminary. Mr. DeMott is most favorably known in Church as well as Congregational circles, and the important step that he has taken represents mature reflection.

PRESENTATION TO BISHOP LAWRENCE

ADDED HONORS for Bishop Lawrence were tendered him by the Episcopalian Club at its meeting at the Hotel Somerset, Boston, on the evening of Monday, November 3rd. The occasion was the twenty-fifth anniversary of the club, and in recognition of the Bishop's twentieth anniversary, the laity took this opportunity of presenting him with a large leather arm-chair. Joseph H. Beale, president of the club, presided, and the speakers were Bishop Perry of Rhode Island, Bishop Babcock, the Rev. Dr. Mann, and Charles G. Saunders, one of the lay deputies to the General Convention.

In presenting the chair, President Beale referred to the Bishop as "the dearest friend, the kindest man, and the most unwearied spirit in doing courtesies."

MEMORIALS AND GIFTS

ON SUNDAY, November 2nd, the Bishop of New Jersey, assisted by the rector of the parish, the Rev. William N. Bailey, blessed the new altar erected in Trinity Church, Asbury Park, N. J. There were present in the chancel the Rev. George F. Breed, a former rector, and the Rev. Marcus A. Solman, who is intimately known in the parish. The altar is a memorial to the late Rev. Alexander J. Miller, rector of the parish from 1890 to 1901. It is of Caen stone with front of rich design, including statuettes of the four evangelists, elaborate panels, and the inscription, "All Glory be to Thee, Almighty God." The memorial inscription is less prominently placed on the end of the altar. The design was by Mr. Henry A. Macomb, architect of Philadelphia and Merchantville, a friend of Mr. Miller's. The cost was \$1,200 received, without solicitation, from many friends of Mr. Miller, through a committee composed of Major James S. Tompkins and Miss Josephine V. Winans. St. Augustine's Church for colored people, Asbury Park (the Rev. August E. Jensen, rector), which was organized as a mission twenty years ago by Mr. Miller, is preparing to erect a tower as a memorial of him.

ON THE FEAST of All Saints there were dedicated in Grace Church, Bath, Maine, by the rector, the Rev. Culbert Mc Gay, two memorial windows from the Tiffany studios, New York. These windows are the gift of Mrs. John Hyde, a member and benefactor of the parish, and are in memory of her sisters, Mary Shannon Hall and Charlotte

Bartlett Manchester. They represent, respectively, Faith and Hope, and add greatly to the quiet beauty of the interior of the sacred edifice.

AT THE close of a regular meeting of the Woman's board of the Church charity foundation of the diocese of Long Island, held in the Nurses' Home, Brooklyn, the members adjourned and met in the Home for the Aged, and witnessed the unveiling of a bronze tablet commemorating the unselfish and faithful devotion of Miss Phoebe S. Van Nostrand, in the interests of the foundation, covering a period of fifty-five years.

MR. RALPH T. KING of the Cathedral congregation, Cleveland, Ohio, has purchased and presented to the Girls' Friendly Society Corporation three large and valuable lots, adjacent to the premises of the Girls' Friendly Vacation House, Salida Beach. His benefaction adds not only much needed land for recreation and gardening purposes, but also protection against encroachment upon the grounds of the vacation house.

ST. MARK'S CHURCH, Augusta, Maine (the Rev. Brian C. Roberts, rector), has had recently installed in the church, sacristy, and chapel a system of electric lighting by means of coronas, which is a gift in memory of Stephen Stanley Patten, a former member of the parish.

PAROCHIAL PROGRESS

AT A MEETING of the congregation of Christ Church, Roanoke, Va., a movement was started towards building a new church and parish house. The present building was formerly owned by St. John's Church, which proved to be too small, and that congregation moved to the south part of the city, and built a handsome stone church. The congregation of Christ Church bought this building twelve years ago, which now proves to be inadequate for its needs. A committee was appointed at this meeting, and as soon as preliminaries can be arranged work will start in earnest.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Farewell Service for Missionaries to China

A SERVICE attended by a thousand people of many denominations was held in Trinity Cathedral, Little Rock, on Sunday night, November 2nd, in the interest of Christian missions and Christian union. The occasion for this was the departure of Dr. Verne Stover and Dr. Cory Wassell of Little Rock for medical missionary service in our Church hospitals in Hankow and Anking. Dr. Stover resigns his position as superintendent of the City Hospital in Little Rock for work under Bishop Huntington. Dr. Wassell leaves a desirable practice to join the forces of Bishop Roots. Both physicians are married and their wives go to China with them.

CENTRAL NEW YORK

CHAS. T. OLMPSTED, D.D., LL.D., D.C.L., Bishop
Second District Convocation Meeting—Woman's Auxiliary in the Fourth District

THE FALL MEETING of the second district convocation was held at Grace Church, Waterville (the Rev. James K. Parker, rector), on October 28th and 29th. At the service on Tuesday evening the Archdeacon, the Rev. William Cooke, made an address, and the Rev. Octavius Applegate, D.D., spoke on the work of the General Convention. At the celebration of the Holy Communion on Wednesday morning the Bishop was celebrant. Addresses were made by Bishop Olmsted and by Bishop Mann. In the afternoon there was a business session, at which the routine work of the convocation was accom-

THE LIVING CHURCH

plished. In connection with convocation there was a meeting of the Woman's Auxiliary.

ON WEDNESDAY, October 29th, the fourth district branch of the Woman's Auxiliary held an interesting meeting at the Lockwood Memorial House, St. Paul's parish, Syracuse. Miss Mary Jackson, president of the Auxiliary, gave a report of the meetings of the Auxiliary held in New York. The Rev. Walter E. Jones made an address on the missionary work of the convention. Mrs. H. H. S. Handy gave an outline of her plans for the work of the Juniors for the present year, and Miss Virginia Beauchamp spoke on "Mission Study Classes." Plans were perfected for vigorous and aggressive work during the winter.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Death of Mr. A. L. Holloway—Baltimore Clerical Association—Annual Retreat of Dorcas Society

MR. ARTHUR LOBAIN HOLLOWAY, F.R.C.O., organist and choirmaster of St. David's Church, Roland Park, Baltimore county, died at his residence in Baltimore on October 30th of heart trouble, aged 45 years. Mr. Holloway was a native of St. Ives, England, where his father was also an organist. He became a member of the choir of St. Paul's Cathedral, London, where he received his training from Sir John Stainer. He began his work as a choirmaster at the age of seventeen. He came to Boston when he was twenty-two and took charge of the choir at the Church of St. John the Evangelist. He spent ten years as organist and choirmaster at the Church of St. Michael and All Angels, Baltimore, and had been in charge of the choir at St. David's since the church was opened in 1906. He was greatly beloved by his choir boys, and his choir at St. David's had a reputation second to none in this part of the country. The funeral was held from St. David's Church on November 1st, the rector, the Rev. T. C. Foote, Ph.D., officiating.

ARKANSAS

JAMES R. WINCHESTER, D.D., Bishop

Farewell Service for Missionaries to China

THE CLERICAL ASSOCIATION of Baltimore met at the Diocesan House on Monday, November 3rd, and listened to interesting addresses from several of the diocesan delegates to the General Convention as to their impressions of the Convention. In this connection, it is an interesting fact as regards one of these delegates, the Rev. William Cleveland Hicks of Cumberland, that his father, William Cleveland Hicks, was a deputy to the General Convention from the diocese of Newark, his grandfather, the Rev. John Augustus Hicks, a deputy from Vermont, and his great-grandfather, George Cleveland, a deputy also from Vermont, four successive generations.

THE ANNUAL RETREAT for the members of the Dorcas Society was held on Thursday, October 16th, beginning with a celebration of the Holy Eucharist, and closing with a corporate Communion on Friday morning. The Rev. E. H. Schlueter, vicar of St. Luke's chapel, New York, was in charge. About forty members were in attendance. The society presented the vicar with a purse of \$50 for his personal needs.

MASSACHUSETTS

WM. LAWRENCE, D.D., LL.D., D.C.L., Bishop.

SAMUEL G. BABCOCK, Suffr. Bp.

Annual Convention of Sunday School Union—Portrait of Dr. van Allen

THE NINTH annual convention of the Sunday School Union was held in Pilgrim Hall, Boston, on Wednesday, November 5th. The day's proceedings were opened in St. Paul's Cathedral, when Bishop Lawrence gave an

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address on "Religious Education." The Bishop's address on this theme during the General Convention was most favorably commended on everywhere. The morning was given over to business routine, and in the afternoon there was an address by the Rev. Frederic C. Lauderburn of St. Stephen's parish on "The place of Teacher Training in the Development of the Parish Sunday School." A conference on the "Progress of Teacher Training" was considered under two heads, "Through Parochial Initiative," conducted by the Rev. William E. Gardner, and "Through Diocesan Initiative," conducted by John W. Suter, Jr., who is in charge of the Sunday School at All Saints' Church, Brookline.

A NEW portrait of the Rev. Dr. William Harman van Allen, etched by the well-known Boston artist, Mr. D. C. Sturgis, is on exhibition at Mr. Sturgis' studio.

MINNESOTA

S. C. EDSELL, D.D., Bishop
FRANK A. McELWAINE, D.D., Bp. Suff.

Annual Institute of Church Sunday School Association—Other News

THE ANNUAL institute of the Church Sunday School Association was held in St. Paul's Church, Minneapolis, on Wednesday, November 5th, with a most excellent programme, but with a disappointing attendance. The Rev. Wm. E. Gardner, general secretary of the Board of Religious Education, was the principal speaker. The morning session was occupied with the celebration of the Holy Communion, necessary business, which was speedily despatched, the address of the vice-president, the Rev. C. E. Haupt, and the work of the General Board of Religious Education, presented by the Rev. F. L. Palmer and the Rev. Wm. E. Gardner. In the afternoon the Rev. Paul Matthews, Dean of the Cathedral at Faribault, read a forcible paper on the "Relation of the Church to the Sunday School," comparing it to that of a step-mother to a child. "Systems of Religious Instruction" was considered by the Rev. E. N. Schmuck, and "Christ the Master Teacher," by the Rev. Julius A. Schaad. After which the discussion of the work of the General Board was resumed, until the hour of adjournment. In the evening Mr. Gardner spoke of the "Children's Challenge to the Church," and the Institute closed with an address by Bishop Edsall.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese of Minnesota was held in Gethsemane Church, Minneapolis, on Thursday, November 6th, and was largely attended. The speakers of the morning were Bishop Edsall, Bishop Keator of Olympia, and the Rev. Wm. E. Gardner. The afternoon session was presided over by Mr. Hector Baxter, and the result of the offering of the morning announced. It was found that the various branches of the Auxiliary had laid \$1,262 upon the altar. Following so closely upon the presentation of \$3,666 as Minnesota's share in the Triennial United Offering, it was felt to be a very gratifying sum. During the business session several matters of importance were discussed and the ladies decided to devote their energies to the Grace Harmon Edsall memorial scholarship for St. Mary's Hall.

MISSOURI

DANIEL S. TUTTLE, D.D., LL.D., D.C.L., Bishop
FREDERICK F. JOHNSON, D.D., Bp. Coadj.

Woman's Auxiliary Meets in St. Louis

THE WOMAN'S AUXILIARY held the quarterly meeting on November 5th, at St. Louis, beginning with a celebration of the Holy Communion in the Cathedral. The business meeting followed in the Schuyler House. Re-

ports from the special treasurers and the treasurer were read, the latter reporting all pledges made at the last meeting as fully paid. The report of the United Offering was of special interest, as it was an echo of the great Triennial service held in New York. Missouri's part was \$2,850, an increase of \$850 over three years ago. The guest and speaker of the day was Bishop Roots of Hankow, who gave a most scholarly address, telling of the disturbed situation in China, of the problems of the work, and how the Church is meeting them, of the antiquity and patriotism of the people, and of their characteristics. He cited some individual cases, showing how far-reaching the influence of converted persons, even of humble station, had been. It was a strong and interesting address. The pledges resulted in \$200 for Bishop Roots' work, \$160 for general missions, \$60 for the Harriet M. Tuttle memorial scholarship at Sewanee, Tenn., \$50 for the insurance on life of a foreign missionary, and \$675 towards the support of the new medical missionary to China sent out by the Seventh Province.

PITTSBURGH

CORTLANDT WHITEHEAD, D.D., LL.D., Bishop
Pittsburgh Church Opened—Church Consecrated
at Leechburg—Other News

THE ANNUAL meeting of the Pittsburgh branch of the Woman's Auxiliary took place on Tuesday, November 4th, at St. Andrew's Church, Pittsburgh, beginning with a celebration of the Holy Communion, with address, by Bishop Whitehead, who was assisted in the service by the Rev. Dr. Vance, rector of the parish, and the Rev. T. J. Bigham, Archdeacon of Pittsburgh. A larger number of parishes and missions were represented than ever before, and the delegates were more numerous from each. The officers of last year were re-elected, with the exception of the organizing secretary, whose duties have been merged in those of the president and educational secretary. Short talks were given by the leading officers, pledges made by the parishes for the apportionment, reports of work and gifts were presented, the amount of the United Offering from the diocese being \$3,546.06.

ON ALL SAINTS' DAY, the Church of the Redeemer, Pittsburgh, was opened with a service of Benediction by the Bishop of the diocese, assisted by the rector, the Rev. R. N. Meade, and other clergymen of the city. In the morning there was a celebration of the Holy Communion, and in the evening the service of Benediction, with sermon by the Rev. Dr. J. R. Wightman, a former rector. A reception followed in the parish rooms. The building just erected is to be eventually the parish house, and is built on the rear part of the lot, the church to occupy the front, as soon as money is on hand for its erection. The building is very comfortably and tastefully fitted up as a chapel, seating about two hundred persons, with a well finished high basement underneath, to be used for Sunday school and other parochial gatherings.

ON WEDNESDAY, November 5th, the Church of the Holy Innocents', Leechburg, was consecrated by the Rt. Rev. Dr. Whitehead, Bishop of Pittsburgh. The sermon was preached by the Rev. L. F. Cole of Pittsburgh. Other clergymen present were the Rev. Dr. Dyess, professor in the University of Pittsburgh, whose home is near Leechburg, and who conducts services in the church two Sundays each month; the Rev. Joseph Speers of Wilkinsburg, the Rev. C. J. De Coux, Archdeacon of the diocese, the Rev. T. J. Bigham, chaplain of the Laymen's Missionary League, and the Rev. C. D. Frankel of Indiana. This is the second church building, erected several years ago, after the destruction by fire of the

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ON FRIDAY, November 7th, the Pittsburgh local assembly of the Daughters of the King assembled for the first meeting of the season, at the Church of the Atonement, Carnegie. The sessions opened with a celebration of the Holy Communion, followed by reports from the General Convention by the Rev. G. B. Richards of Pittsburgh, and by Mrs. G. M. T. Taylor, concerning the convention of the Daughters of the King, held during the sessions of the Convention, at which Mrs Taylor was the delegate from the Pittsburgh assembly.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Fall Meeting of Charleston Convocation—Improvements at Hartsville—Other News

ST. BARTHOLOMEW'S CHURCH, Hartsville, (the Rev. O. T. Porcher, rector), is the wonder of the diocese. Beginning ten years ago with six communicants, they have up to the present time built a brick church, finished and furnished it completely, installed a pipe organ and new choir stalls, and are now contemplating the addition of a new altar, and chancel window, which will add beauty to an interior already Churchly and well appointed. This is a town of about twenty-five hundred inhabitants, and the communicants at the present time do not number over thirty.

THE FALL meeting of the Charleston convocation was held on October 28th to 30th, in McPhersonville. An interesting feature was the help in the choir of two young men, blind from birth, who have been trained in South Carolina's excellent school for the blind, and who sing, play, and use the typewriter with equal facility and precision. They write off the hymns and chants in their point writing, and their voices help much in the music of the convocational meetings.

ST. PAUL'S CHURCH, Bennettsville, (the Rev. E. A. Penick, Jr., rector), has begun the erection of a much needed rectory.

WESTERN MASSACHUSETTS

THOMAS F. DAVIES, D.D., Bishop

A Large Confirmation Class

ON THE Twenty-fourth Sunday after Trinity, November 2nd, at Trinity Church, Milford, the Rt. Rev. Thomas F. Davies of Western Massachusetts confirmed by far the largest class in the history of the parish, forty-three, of whom twenty-eight were males and fifteen females; twenty-nine being adults, including many heads of families. Two were of the Roman communion, and eight denominations were represented. The Rev. Arthur J. Watson assumed rectorship of the parish April 4, 1913.

WESTERN MICHIGAN

JOHN N. MCCORMICK, D.D., Bishop

Church Club Supports Athletics—Other News

MORE THAN three hundred guests attended a reception given in St. Mark's parish house, Grand Rapids, November 5th, in honor of Dean and Mrs. Francis S. White. The rooms were beautifully decorated with autumn leaves and flowers, and an orchestra played throughout the evening. Bishop and Mrs. McCormick assisted in receiving the guests.

AT THE annual meeting of the men's club of Grace Church, Grand Rapids, Dr. C. E. Rankin was elected president, and R. A. Palmer, secretary. The members voted to sustain the boys' athletic work in a system-

atic way with a paid instructor, and will furnish the necessary funds.

OWING TO the pressure of Church business, and his many absences from the city, Bishop McCormick has felt obliged to resign the chairmanship of the Morals Efficiency commission of the city of Grand Rapids.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

New Church for the Indians—Annual Meeting of Clerical Association—Other News

THE WOMAN'S AUXILIARY of Western New York, at their annual meetings have voted a certain sum of money to be devoted to additional and aggressive missionary work among the Indians on the Cottonton Reservation. The amount has not always been used, and whatever annual balance there chance to be has been placed in a bank and named "The Building Fund of the Church of the Redeemer." The funds in hand, and the condition of the work warranted the purchase of a lot last April. In June the erection of a plain Gothic structure was started, a cement foundation was laid, and the building will soon be ready for the visitation of the Bishop. The mason and carpenter work has been done by local Indian workmen, superintended by the Archdeacon, who spent one day a week on the grounds. Through the kindness of the Rev. Charles H. Smith, D.D., of Buffalo, the old furnishings of St. Bartholomew's Church, consisting of altar, lectern, prayer desk and matting have been given to this new mission.

THE ASSOCIATION made up of the clergy in the archdeaconry of Rochester held its annual meeting Monday, November 3rd, at the University Club, Rochester, and elected the following officers: President, the Rev. James B. Thomas of St. Andrew's Church, Rochester; Vice-president, the Rev. Glenn H. White of Christ Church, Albion; Secretary-treasurer, the Rev. Harvey Bush of St. George's Church, Charlotte. The Rev. Edw. P. Hart and the Rev. David L. Ferris were

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named a committee to revive the Sunday School Association of Rochester. Mr. Harper Sibley was invited to act with them. Dr. Thomas as chairman, Mr. Ferris, and the Rev. W. A. R. Goodwin were appointed a committee to prepare for the Lenten noon-day services to be held in St. Luke's Church. Reports of the General Convention were given by the Rev. Mr. Goodwin and the Rev. J. W. D. Cooper.

THE FORTY-FIFTH annual meeting of the managers of the Church House in Rochester was held Saturday, November 1st. The result of the election of officers was: President, Mrs. Thomas Moulson; vice-president, Mrs. Fannie Ward; corresponding secretary, Mrs. Robert M. Myers; treasurer, Miss Julia Griffith. During the past year seventy-four, adults, boys, and girls, have been cared for in the home. Auxiliaries of the various parishes in the city provide entertainment for the inmates, and also assist very materially towards its sustenance, while the clergy take turns in serving as chaplain, and are ready at all times to answer any call made upon them.

ARCHDEACON AYRES has recently secured a lot in Williamsville for the mission in that growing suburb of Buffalo. Services were begun there a year ago, and there is now an active branch of the Woman's Auxiliary, as well as a steadily increasing congregation and Sunday school.

CANADA

News of the Dioceses

Diocese of Rupert's Land

ST. JOHN'S Cathedral, Winnipeg, the famous old church built in 1862, ceased to be a place of worship November 2nd, when, on the evening of that day, the final service was held in it. The building is to be demolished to admit of a more substantial building being put in its place. Three parishioners were present who attended the first service in the church, fifty-one years ago. The farewell sermon was preached by Canon Matheson.

The Magazines

THE October *Church Quarterly Review* has a very full and learned article by Fr. Puller, S.S.J.E., defending "The Grace of Orders and the Apostolic Succession." In a concluding paragraph he says: "It would be an awful punishment for our sins, if, after preserving the sacred succession amid the confusions of the Reformation, and under the tyranny of the Commonwealth, and during the dead times of the eighteenth century the Church of England were now, in days of revived hope and vigor, to despise her birth-right, and from a desire to promote an external reunion, for which neither we nor our separated brethren are at present ready, should offer to recognize the validity of ministries created, not by Christ the King but by uncommissioned men." The author of an article on "Christianity as a Gospel" accepts Schweitzer's eschatological interpretation of the Gospel as true in many points, but not the whole truth. He gladly recognizes the enormous importance which Schweitzer attaches to the idea of the present living Christ. "This conviction it is which to him gives value to the historic life. All that men have since learnt, and are still learning, to find in Christianity is the direct teaching of Christ now living and working in the present, continually speaking to and through men. It is this conviction, together with the one injunction of his historic Christ, 'Give up all and follow Me,' which constitutes for Schweitzer the essence of Christianity for men to-day,

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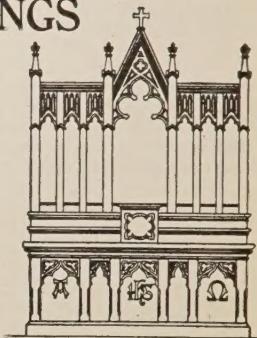
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and we can scarcely help feeling that criticism of his interpretation of the Gospel narrative stands disarmed before the book (*Quest of the Historical Jesus*) is closed. We must feel, as we read the last chapter, that, whether his reading of the history be right or wrong, however he has arrived at his convictions, he has somehow penetrated to the very essence of Christianity."

IN THE *Quarterly Review* we have been most interested in an article on "Hereditv, Environment, and Social Reform." The author says, "There can be no doubt that the great and rapid industrial development of the past one hundred and fifty years has brought about profound changes in the personal habits, conditions of life and employment of a large section of the population, which are inimical to the full development of their inherent capacity, and the most strenuous efforts must be made to overcome these evils. To some extent this is being accomplished, and the physical, and to a less degree the intellectual, development of the people is now receiving more attention. But so far little, or practically nothing, has been done to inculcate high ideals, to teach discipline and control, and to develop character. . . . The desire for luxury, softness, and amusement are on the increase, whilst work, duty, and obligation are relegated to a second place." The author commends the Boy Scout movement; and in schools he desires "that a closer study should be made of the capabilities of each child, and that the curriculum should be modified to suit the individual." Yet in the development of the race heredity is, he believes, the chief factor, and his chief hope of progress he places in the application of the methods of eugenics.

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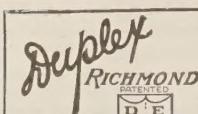
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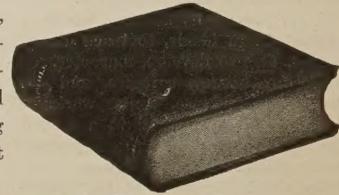
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